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THE
DOCTRINE
OF THE
PASSIONS
EXPLAINED AND IMPROVED:

OR,

A BRIEF AND COMPREHENSIVE SCHEME
OF THE
NATURAL AFFECTIONS

Of Mankind, attempted in a plain and easy Method; with an account of their names, nature, appearances, effects, and different uses in human life.

To which are subjoined,

MORAL AND DIVINE RULES
For the Regulation or Government of them.

By I. WATTS, D. D.

A NEW EDITION ENLARGED.

*He that hath no rule over his own spirit, is like
a city that is broken down and without walls,*

Prov. xxv. 28.

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THE
P R E F A C E.

THE motions of the heart of man are infinitely various: The different forms and shapes in which our passions appear, the sudden and secret turns and windings of them through the heart, with the strange mixtures and complications of them in their continual exercise are innumerable and nameless. It is as hard almost to reduce them to a perfect scheme, and to range all their excursions into exact order of science, as it is to bring them under complete government in practice.

Yet since it is of such vast importance in human life to regulate their motions, that they may not become utterly exorbitant and mischievous, I thought it proper for this end to make a diligent inquiry into the nature of these mingled powers of flesh and spirit, to take a survey of them in a comprehensive view and

draw them into a little system. With no small care I have attempted to range them in some tolerable order and method under general names, to trace out and observe their causes, their effects, their influences on human affairs, and the various purposes which they serve in the life of man. This is not only desirable as it is part of the science of human nature, or the knowledge of ourselves, without which we can never pretend to be philosophers; but this may also give us some assistance toward the forming proper rules for their better management, and the bringing these active and restless promoters or disturbers of our happiness under a moral and religious discipline; and without this we can neither be men of wisdom nor piety.

THE natural affections of man are designed for valuable ends in life, when put under due government: They will render difficult duties easy, and relieve many of the troubles and fatigues of the present state. But if they are let run loose, without controul or if they are abused and employed to wrong purposes, they become

the springs and occasions of much mischief and misery.

THE interests of virtue and vice are greatly concerned in this matter. The regulation of the passions is a thing of unspeakable moment to us, considered either as men, or as Christians. Ungoverned passions break all the bonds of human society and peace, and would change the tribes of mankind into brutal herds, or make the world a mere wilderness of savages. Passion unbridled would violate all the sacred ties of religion, and raise the sons of men in arms against their Creator. Where passion runs riot, there are none of the rights of God or man secure from its insolences.

BUT when these vehement powers of nature are reduced to the obedience of reason, it renders our conduct amiable and useful to our fellow-creatures, and makes virtue shine in the world in its proper ornaments; this will go a great way to procure our own ease and happiness so far as it is attainable in this life, and it will tend to make our neighbours happy as ourselves. What is the true

use or abuse of the passions in religious affairs is very little mentioned in this treatise, because it is the whole professed subject and design of those discourses of the love of God, &c. which were joined with this treatise in the first edition in it, and I intend shall be shortly published again: But these two books now stand separate that readers of a different genius may please themselves. Thus much I may be permitted to say here, that the soul which governs its affections by the sacred dictates of reason and religion, and keeps itself at a proper loose from every creature, stands much less exposed to the injuries and sorrows of life, and is better prepared to part with all earthly comforts at the call of providence. Such a happy temper of mind will enable us cheerfully to resign life itself with all its mortal interests at the appointed hour, and to enter gloriously upon the nobler employments and the diviner joys that await us in the upper world.

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THE
DOCTRINE

OF THE
PASSIONS,
EXPLAINED AND IMPROVED.

SECT. I

The various Senses of the Word.

THE word Passion, in the abstracted and logical sense of it, denotes the receiving of the action of some agent: As if an archer bent his bow, the archer is the agent; the bow is the patient, the bending as it comes from the archer is the action; but as it terminates in the bow, it is called the passion. But this is entirely a philosophical sense of the word, and never used in common life, therefore I dismiss it.

Yet we may just take notice that the term passion sometimes signifies any painful suffering of soul and body; For it is in this sense we use it when we speak of the passion

of Christ, whereby we mean his agony in the garden, and especially his death on the cross; and so it is used in our translation of the Bible, Acts i. 3. "He shewed himself alive after his passion."

Passions in this discourse signify the same with natural affections in general, such as love, hatred, joy, hope, anger, sorrow, &c.

Here we may observe that the term passion is often used in conversation in a more limited sense, to denote one of these particular affections; *viz.* anger, or sudden resentment; as the word affection is used sometimes also in a limited sense, and signifies love. So we say Moses was once in a passion, whereby we mean he was angry; or Jonah was a passionate man, that is, he was given to sudden and violent resentments. And in the same manner we say David had an affection for Jonathan, that is, he loved him: Or St John was a very affectionate man, that is, he was of a loving and kind disposition. But in this discourse we take passion and affection to mean the same thing, and to extend to any of these powers or principles in human nature, which were just mentioned, such as love, joy, &c.

The name of passion seems to have been

given originally to these affections of human nature, either from the impressions or commotions which the animal powers receive by the souls perception of that object which raises the passion, or from the impression or sensation which the soul receives by this commotion of the animal powers, or perhaps from both these, as this subject will be afterwards explained.

SECT. II.

The description of the Passions, together with a general division of them into three ranks.

IT is evident from the nature of things, that there must be in pure and separate spirits, some affections correspondent to most of those passions which our spirits feel who dwell in animal bodies. They have love and hatred, desire and aversion, joy and sorrow, fear and hope, as well as we: But while we dwell in these bodies, the affections of our minds will be accompanied with some commotions of animal nature, and some peculiar sensations, whereby, as I hinted, they

obtain the name of passions. Now it is exceeding hard, if not impossible, for us precisely to distinguish how far the animal nature, and how far the mind or spirit, are concerned in producing all these effects, and in raising these sensations or commotions which we call passions. I shall confine myself, therefore in this discourse only to give some account of these complex workings of our compounded nature as we find them in our present embodied state.

The passions may be thus described: They are those sensible commotions of our whole nature, both soul and body, which are occasioned by the perception of an object according to some special properties that belong to it. See Sect. III. Rem. 2 and 3.

An object which is suited to excite the passions must have one of these three properties, *viz.* it must be either rare and uncommon, or good and agreeable, or evil and disagreeable: Or at least we must have such an idea and apprehension of it before it can excite any passion in us.

Now if we will distinguish the chief passions of our nature according to their objects, and confine ourselves to the common

words and names, whereby they are usually called, we may make three ranks of them, which, for distinctions sake, I shall name the first, second, and third rank. The two first are primitive, the third is derivative.

The first rank of passions are these three, admiration, love, and hatred.

If the object be rare or uncommon, it excites admiration or wonder.

If we look on it as good, or any way agreeable to us, it may engage our love, but if it be evil or disagreeable, it moves our hatred. Note here, I take the words good and evil, and consequently, the words love and hatred in a very large sense, which I shall account for afterwards.

The second rank of chief passions are the divers kinds of love and hatred, which also are distinguished by their objects.

If the object appear valuable, it raises a love of esteem; if worthless, the hatred is called contempt.

If the object appear fit to receive good from us, it is love of benevolence, or goodwill; If it appear rather fit to receive evil from us, the hatred is called malevolence, or ill-will.

If the object appear pleasing and fit to do

us good, it raises the love of complacence, or delight; if it be displeasing and unfit to do us good, it excites a displicence or dislike.

From love and hatred in their different kinds, (but chiefly from complacence and displicence) arise several more chief passions, which may be called the third rank, and which are also distinguished by their objects.

Note, In this pair of passions, complacence and displicence, and in all the third rank, which is chiefly derived from them; the pleasing object is more properly called good, and the displeasing object is more properly called evil, than in the passions before mentioned.

If the good be absent or unpossessed and possible to be obtained, the passion of love grows up to desire; if the evil may possibly come upon us, the hatred expresses itself in aversion, or avoidance: Though there may be also an aversion to some evil from which we are sufficiently secure.

If there be any prospect of obtaining the absent good, there is a passion excited which is called hope; but if the absent evil be likely to come upon us, it raises the passion of fear.

Fear also rises from a present or expected

good in danger of being lost: And there is a hope of security from some absent threatening evil, or of deliverance from some evil that is present.

If the good be actually obtained, or the evil prevented, it excites our joy and gladness; if the good be actually lost, or the evil come upon us, it causes sorrow or grief.

Whoever helps us to attain this good, or prevent the evil, excites in us gratitude: Whosoever hinders our attainment of good, or promotes the evil, raises our anger.

There are very few, if any, of the passions for which we have any name, and which are usually taken notice of in the heart of man, but they may be reduced to some or other of these general heads, as I shall explain them.

I do not pretend to lay down this distinction and arrangement of the passions of man as an uncontroverted or certain thing: But upon the best survey I can take of the various workings of the heart of man, as well as of the several authors who have written on this subject; I do not find any of them lead me into an easier or better scheme than this. A good logical scheme and arrangement of things has some advantages in it;

it shews us the relations of various things to each other, their correspondences, their similitudes, and differences; and it greatly assists the memory; but it is still of more importance to describeth the several passions with justice and truth, as they are in nature, than to arrange them in logical classes and just order,



SECT. III.

A further account of the nature of the Passions, in some remarks concerning them.

IT appears by what I have already said that the passions are certain principles or powers in man of a mixed nature belonging partly to the soul or mind, and partly to the animal body, that is, the flesh and blood: For it is evident that when we perceive any object with such properties as are before-mentioned, we find usually some ferments of the blood, or natural spirits *, or some al-

* What I call here natural spirits, are sometimes called animal or vital spirits, which are supposed to be the springs or mediums of animal motions, both inward and outward: But whether these be some refined spirituous liquids, or vapour drawn off from the blood, or whether they be nothing else but the elastic or springy

terations which affect the body, as well as we feel special impressions on our minds. What these special ferments are, or what the distinct commotions of the nerves or inward parts of animal nature in the several distinct passions, is not easy to determine with exactness: It requires a good skill in anatomy, and long and watchful observation of the workings of the several passions to write on this subject with success. The ingenious Descartes has aimed at it in his treatise on this subject, and perhaps hath as happily performed it as could be expected, considering how much less acquaintance with animal nature the learned world had arrived at in his age.

I proceed now to give some further account of these pathetic powers of human nature by the following remarks.

1. It is not necessary that the object which excites our passions should be something actually present with us; for if there be but the idea of it found in the mind or imagination, it is sufficient to raise intense passions; sometimes horror and fear may be unruly and violent when the objects or occasions are parts of the air drawn in by respiration, and mingled with the blood and other animal juices, is not yet entirely agreed by philosophers.

of them are far distant; but they are supposed to be approaching; And sometimes the very absence of pleasing or displeasing objects, may be the occasion of grief or joy; but it is then the perception of this absence that is the immediate cause of them.

2. The passions are wont to be described as mere inward sensations *. But since there are some few of the passions that include acts of volition in them, or some propensities or outgoings of the will as well as perceptions of the mind, such as the passions of desire, aversion, and their species, I chuse rather in this place to describe the passions in general, as some sensible commotions of our whole nature, both soul and body, which description may perhaps more fully comprehend all the passions.

3. Though most of the passions are confessed to be sensations, yet I have frequently in my discourses of the love of God, &c. called them active and sprightly powers, be-

* I have sometimes described the passions, as the soul's sensations of some commotions in an animal nature, arising from the perception of peculiar objects. And I think it is not of much importance whether they be called the soul's sensations of commotions in the body, or sensible commotions of soul and body. I am sure both are included in every passion.

cause some of them include the act of the will in them, and very few of them are so entirely passive, but they have a tendency to excite the person to lively and vigorous action of some kind or other; and indeed this is the chief design of them in the nature of man.

4. Because several of the passions, or these commotions of animal nature, do particularly affect the heart, therefore the heart in the common sense of mankind is reckoned the seat of the passions, and they are sometimes called the passions of the heart. It was probably from this observation that some ancient philosophers and writers among other nations as well as the Jews, supposed the heart to be the special seat and residence of the soul or intellectual spirit, and on this account the heart in scripture as well as in heathen writings is used to signify the soul itself.

5. The ferment of the animal juices, and the motion of the blood, are not the only things which are affected while passion is raised; for most of the passions have some effects on the colour or features of the countenance, and especially on the eyes, and discover themselves by gestures or voices, or

other outward signs; So sorrow is discovered by tears and groans, mirth by laughter, joy by a smiling countenance, and anger by frowning, &c. Whence it comes to pass that many of them are so happily imitated by Painters.

6. It is true that the passions are generally if not always raised or occasioned by the perception of some object, according to the special properties that belong to it; yet there are several things in the nature and the life of man, which greatly dispose the heart to particular passions and render it much more susceptible of them; such as age, constitution, health or sickness, weather, &c. which I shall hereafter enumerate more particularly.

7. Though the complexion of some persons make them more susceptible of these pathetic commotions in general than others are, and though the natural or accidental state or circumstances of some persons, and at certain seasons dispose them more to particular passions, such as fear, anger, joy, hope, &c. yet there is scarce any person, whatsoever be his complexion or his age, or his circumstances, who makes a strict and narrow observation of what passes within

him, but will find almost all the passions of nature, at one time or other, rising in him in greater or less degrees.

8. Though the chief, and the original passions are these, which were before-named *viz.* wonder, love, hatred, esteem, contempt, &c. yet they include a great variety of particular affections under them. In many of the passions the ferments of flesh and blood, and the sensations and motions of the mind are so exceeding swift and momentaneous, they are so joined and complicated with each other, and they run so often into one another in an undistinguished mixture, that it is exceeding hard to give such an accurate and distinct account of all of them as one would wish or desire.

9. There is another thing also that makes a just and accurate scheme of the passions very difficult, if not impossible, and that is, that the language of men has sometimes made one word to signify very different passions or appetites; as for instance, the word love signifies gluttony, which is the love of eating good victuals; and friendship, which is the love of an equal intelligent being; and ambition, which is the love of honour; and concupiscence or lust; all these are called

love. So modesty, which is the spring of innocent blushes, and the guard of virtue : and that blush of confusion and dishonour, which is the just effect of guilt, are both called shame. These are different ideas, but the same name still.

Again, the language of men hath sometimes combined and associated several ideas into one word, or name, such as jealousy, suspicion, envy : And sometimes where the passions themselves have scarce any difference, yet there are different names for them, as anger, and wrath, and fury ; And there are many other combined passions that have no name. A perfect scheme therefore is not to be expected.

10. Finally, I would give my readers notice, that several of these principles, qualities, or tempers in men, which I have ranked among the passions, may be called virtues and vices, as pride, envy, good-will, compassion, &c. and are so described by the writers of morality : But since they are often attended with particular ferments or commotions of animal nature, and distinct sensations of the mind, I have given them a place among the passions.

These things being premised, I proceed

now to give some account of each general or original passion, with the particulars contained under it.

SECT. IV.

Of Admiration or Wonder.

THE most primitive and original passions, or those of the first rank are admiration, love and hatred.

First, Admiration. When we perceive any object that is rare and uncommon, that is new and strange, either for its kinds, or for its qualities; or when we meet with such an occurrence or event as is unusual or unexpected; or such as is at least unusual at such a particular time and place, we are struck with admiration or wonder; And that without any consideration whether the object be valuable or worthless, whether it be good or evil. We wonder at a very great or a very little man, a dwarf or a giant; at a very little horse, at a huge snake or toad, at an elephant or a whale, or a comet, or at any rare performance of art, as moving machines, such as clocks, watches with a variety of uncommon motions and operations;

we wonder at a piece of extraordinary wit, skill, or learning; even at artificial trifles, as a flea kept alive in a chain; at any uncommon appearances in nature discovered by a telescope, a microscope, &c. Admiration has no regard to the agreeableness or disagreeableness of the object, but only the rarity of it. And for this reason wonder seems to be the first of the passions.

If the object which is rare or uncommon appear to us on a sudden, or in an unexpected moment, we give it the name of surprise.

If our wonder arise to a high degree, we call it amazement or astonishment.

This passion discovers itself by lifting up of the hands or the eyes, and by an intense fixation of the sight or thoughts: When it rises very high on a sudden, it will stop the voice, and reduce the person, as it were, to the fixed posture and silence of a statue for a few moments, this is called stupor. And if fear be joined with it, it will produce more unhappy effects.

Let it be observed that this passion has properly no opposite, because if the object be not rare or new, or if the appearance be not sudden or unexpected, but a mere common and familiar thing, or an expected oc-

currence, we receive it with great calmness, and feel no such commotion of nature about it; we treat it with neglect instead of wonder; Now neglect is no passion. The rest of the passions, at least the most of them go in pairs.

Let us take notice also that admiration is most frequently excited in young persons, and such as have had but little opportunity of furnishing themselves with the knowledge of various things, either in nature or providence, or in the sciences; whereas wise and learned men, who have seen or known a large variety of objects and events, seldom find things rare and new, or strange enough to wonder at.

I might observe also, that those who are of a very heavy and stupid genius have not curiosity or sprightliness enough in their constitution to take notice of things new or strange; and they are not very subject to admiration.

Thus it appears why wise men and fools do not so often wonder as persons of a middle rank of genius or improvement.

The great end and design of this passion of admiration, is to fix our attention upon the admired object, to impress it more effec-

tually upon our memory, as well as to give a sensible delight to the mind of man which loves newness and variety: and especially where the object has any thing in it that is valuable or agreeable, which would incline us to esteem or love it. This leads me to the next general passions of the first rank.

SECT. V.

Love and Hatred.

THE motions of the mind and the correspondent ferments of the blood are very numerous in our natures, and are not always happily distinguished by those words and names which have been commonly applied to them. When we treat of any subject, we must for the most part take the names of things as we find them, for there is no possibility of making the bulk of mankind for whom we write, change their usual forms of speech, in order to obtain a more philosophical exactness.

The next primitive passions therefore I continue to call love and hatred.

Love in general implies some approbation

of, or propensity towards what appears to us as good: Hatred is a disapprobation of, or an aversion to what appears to us as evil. But the words good and evil, in human languages, being extended to a vast variety of different objects, the names of love and hatred (but especially love) have been used in as great a variety of significations, and are become very equivocal words, that is, words of many meanings. And therefore I take love and hatred here in so general a sense, as may be applied to all those passions which arise from the several objects, which may be called good or evil.

In this general sense, therefore, the word good may signify any thing that we can look upon with esteem, with good-will or with delight; and evil may be extended to mean whatsoever we view with contempt, with ill-will, or with disgust; And hence arises the second rank of general or primitive passions, *viz.* esteem and contempt, good-will and ill-will, delight and disgust, all which are but different kinds of love and hatred.

SECT. VI.

Esteem and Contempt.

THE first sort of love is called esteem, and its opposite is contempt. I grant that these words esteem and contempt may be sometimes used to signify a calm and sedate judgment of the mind, concerning those objects which are either valuable or worthless. Yet if we will enter into ourselves, and consider our own inward sensations, and what passes within us, we shall find that when we esteem or despise any thing in a high degree, it will cause some ferment of the blood and natural spirits, or some commotions in animal nature.

I know some writers have made esteem and contempt to be species of admiration: But there are several reasons for which I think they are much better ranked under love and hatred, especially since they suppose some degree of good or evil, that is, worthiness or unworthiness in the object.

Esteem is that passion which arises from the mere consideration of some excellency, or something that is valuable in an object, and it belongs either to persons or things. Con-

tempt arises from the mere consideration of a worthless object, and especially if it be proposed to us with a pretence of excellency in it. So we esteem a good picture and the hand that drew it, or a good piece of clock-work and its author: But we contemn an ill painting or any bungling performance, as well as the maker of it, that is, considered in that view. And if any plain and common engine be made well, yet if it be proposed to us as a pretended piece of art, in that view we despise it.

If our esteem be raised by an object which has any thing in it either grand and sublime, or solemn and sacred, it is called reverence or veneration: So we reverence the persons and the counsels of our parents and superiors: We have a veneration for the holy bible, for the memory of the prophets and apostles, and for the names of St. Austin, and Sir Isaac Newton.

And I think when this veneration or high esteem has God for its object, it may be properly termed adoration or inward worship.

Our esteem of God, or adoration manifests itself in never mentioning his name without awe and reverence, in bowing the knee, in prayer and praise, in all the several

forms of outward devotion, and in quick resentment of any dishonour done to him. Our high esteem or veneration of a man appears in a humble respectful behaviour toward him, speaking his praises, imitating his excellencies, and resenting his dishonours. Contempt discovers itself by turning the back, shrinking up the nose, thrusting out the lip, by derision and laughter, and terms of ridicule and jeering.

As we esteem an excellent object, and condemn what is worthless; so it may be inquired here, whether there be not a sort of affection which arises especially towards an intelligent object that has some disagreeable or dishonourable qualities and which we may call disesteem or disapprobation. Dishonourable qualities are distinct from those which are merely worthless, and raise a motion of the mind a little different from contempt. Nor yet is disesteem quite the same thing with displicence.

As we manifest our esteem, disesteem, and contempt of other persons and things, so we ourselves may be the objects of the same affections working in our own minds.

If we esteem ourselves and our own good qualities no higher than they deserve, it has

been called by some writers generosity, which is a just sense of ones own worth, and which has some valuable effects in human life: But this word is more used for bounty.

A due courage, a just fortitude, and magnanimity, a readiness to meet dangers or to undertake great exploits, are the natural effects of this generosity.

And if at the same time we consider that our nature is subject to many errors, follies, and weaknesses; and that we have been guilty of many actions that diminish our reputation, honour, or worth; that will raise in us some disapprobation or distaste of ourselves: This is the becoming affection of humility, which is very consistent with the generosity before mentioned.

If this sense of our own weakness spring not from a just judgment and estimation of things, but merely from a certain frailty and infirmity of the mind, and arise to a greater degree than it ought, and especially if it sink the spirits, and overwhelm us with an unreasonable confusion, it is called abjectness of spirit which often appears in a sort of awkwardness in behaviour, in perpetual and unreasonable bashfulness, in sheepish and downcast looks, and unmanly carriage and conduct.

From this abjectness of spirit rises cowardice and meanness of soul, and an inability to attempt any thing great and glorious, as well as an inclination to practise mean and low flatteries, and base submissions without reason.

But on the other hand, if a man has too high an esteem for his own good qualities and his own merit, this excites the vicious affections of pride and self-sufficiency, conceit, and vanity. This is sometimes called arrogance because it assumes and attributes to self more than is due: Sometimes it is termed self-admiration, but then the word admiration here does not signify wonder but esteem.

From this pride and self-conceit many times springs an undue courage or boldness to attempt what is too high and hard for us, which is properly called temerity or rashness, and is not true fortitude, or greatness of soul.

Hence also arise haughtiness and intolerance in our carriage toward our fellow creatures, and scorn and disdain toward those whom we think much beneath us.

We have so much of pride, vanity, and self-love in us by nature, that we take all occasions to borrow from every thing that

as any relation to us, some fine plumes to dress ourselves in, and to advance our self-esteem. We value ourselves for our country, for our nation, for our native town, for our ancestors or family, if any thing excellent or honourable have been ever reported concerning them. We are so senseless as to pride ourselves in being first in trifles, or chief even in worthless or vicious qualities.

This evil principle of pride is discovered sometimes by an affected mein and air, by a toss of the head, by a lofty look, by a stately and strutting gait and gesture, by dwelling at a looking-glass, by talking much of one's self and family, by speaking to equals in a scornful tone, as though they were much our inferiors, and by speaking to inferiors, and treating them as though they were cattle.

Though the terms of scorn and disdain are generally applied to the character of pride and arrogance, yet they may be sometimes used in a good sense, as when a man of honour, a man of virtue, a person of a generous and great soul, disdains and scorns to stoop to any mean and base practice, even under the strongest temptations.

Here let it be observed (according as I have before hinted in general) that genero-

sity and humility may be called virtues rather than passions, because the ferments which are raised by them in the blood and natural spirits, are very small and not often sensible: But pride and abjection of mind may be justly counted passions as well as infirmities or vices of nature; for both of them betray themselves very sensibly in animal nature, in the outward behaviour, in the countenance and the gestures.

Though these two passions, *viz.* abjection and pride seem to be contrary to each other, yet they very commonly meet in the same persons: For those who in prosperous circumstances are puffed up with pride, and carry it with a haughty disdain and insolence towards their neighbours, are oftentimes found to be of a mean and cowardly soul, and sink into the greatest meanness and abjectness of spirit, when adverse providence and calamity attend them.

The mind that is generous and humble, that has a just and becoming apprehension of its own worth, and a lowly sense of its own frailties, maintains generally a more equal temper in different circumstances of life, and possesses the pleasing virtue which we call equanimity.

S E C T. VII.

Benevolence and Malevolence.

THE second sort of love is called benevolence or good-will: But before I divide it into several kinds, I would distinguish it from the love of complacence or delight; and indeed, if words or names were now to be coined and appropriated to these two sorts of love, as they are called, I should scarce use the word love to signify both of them, since their acts and objects are so very distinct, as will appear by what follows.

The object of benevolence is a thing or person fit to receive good from me: The object of complacence is a thing or person fit to do me good, or to give me pleasure.

Benevolence is an inclination or propensity to seek the happiness or welfare of any being: Complacence is the derivation of some degree of happiness to ones-self from any being *.

* I desire it may be observed here, and throughout this discourse of the passions, that I describe them all as they are found in men, and not as they may be by way of analogy transferred to pure spirits, or to God himself: For when these human passions are ascribed to God

Complacence is a passion that terminates always finally in ones-self, to make ones-self easy and pleased, though another thing or person may be the object of it : Benevolence always terminates in that which is the object of it, in order to make that object easy and happy, whether it be ourselves or our neighbours.

Benevolence or good-will, therefore, chiefly and most properly has some sensible being for the object of it, as man or some other animal : But we take complacence or delight in garments, flowers, houses, herbs, meats, drinks, books, conversation, or any thing that pleases us as well as in our animal or intellectual fellow creatures, or in God our Creator.

Complacence always supposes some present good in the object suited to our desires or delights ; benevolence sometimes is laid out upon an object that has no such present good in it as we can desire or delight in, but only some foundation of future good, or some capacity to be made good or agreeable. A pious man can never love wicked men in scripture, or in theological writings, we must a little alter our idea of them, and remove every thing from the divine idea that is frail or imperfect.

with the love of complacency or delight; but he may exercise the love of benevolence towards them, to pity them, and to wish their recovery. So our Saviour could not love the bloody city of Jerusalem with complacency, because it killed the prophets, and blasphemed God and his Son; but he loved it with benevolence, and wept over it some tears of compassion.

There may be, and there are a thousand objects of benevolence or good-will, in which we have no complacency or present delight: God, and angels, and good men exercise benevolence towards sinners, in whom they have no complacency: But there can hardly be any person, or any sensible being in which we take delight, but we have a good-will to it, and wish its welfare.

Thus, though benevolence and complacency greatly differ in their nature, yet often meeting and centering in the same object, the word love is applied to signify both, and too often without a just distinction.

Having premised all these things, let us proceed to discourse of the love of benevolence or good-will, and its contrary malevolence or ill-will, and to distinguish them into their several kinds.

Benevolence consists in a hearty concern for the welfare of any sensible being, or a propensity to do good to it. In a large sense indeed the word may be applied to that respect which we sometimes shew to inanimate beings, which are not supposed to be sensible: If we see the fine garden at Kensington, or the noble paintings of Raphael at Hampton Court, we wish them a long continuance in their beauty, and that no rude hand may ever destroy them; But this benevolence or love of good-will is more properly exercised toward intelligent or sensible creatures only.

Though every man in reality bears good-will or benevolence toward himself, yet the word benevolence generally means the good-will or love we bear to another.

If the being which is beloved be accounted inferior to the lover, it is called the love of simple benevolence, or good-will without any other name; so a master may love his servant. If the beloved object be esteemed equal to the lover, there is generally some mutual complacency or delight mingled with it, and it gains the name of friendship, so one friend loves another. If the object be superior, then this love or good-will is joined with esteem, and it is

termed honour and respect: So a servant loves his master. But if God himself be the object of it, there ought to be the highest esteem, as well as the greatest degree of complacency joined with it, and thus love grows up into devotion. Though it must be confessed, the word devotion has been sometimes used also with regard to one's country, one's religion, or one's prince, as well as to one's God.

This love of benevolence or good-will, while it wishes well to the objects of it, does oftentimes dispose us to think well of them too, which is called charity or a charitable opinion. It inclines us to benevolence, or speaking well of them; to civility, or speaking kindly to them; to humanity or beneficence, that is, treating them well, or doing good to them, according to the wants of the one, and the prudence and capacity of the other. This good-will generally discovers itself in a pleasing countenance, a soft and smiling air, affability of speech, gentleness of behaviour, and a hand extended to invite or relieve the oppressed and the miserable.

The love of friendship does, as it were, unite itself to the object; it produces a communion of benefits, and causes a mutual

communication of good offices between the lover and the person beloved.

The love to superiors, which is called honour, respect, and veneration, generally carries with it subjection to the object beloved, and makes us use our utmost endeavours to observe, and please the person beloved by submission and by obedience.

Devotion to God, which is the highest love, obliges us to perform all proper acts of adoration or worship towards himself, as well as to obey him in all other things which relate to ourselves, or to our fellow creatures.

This endeavour to please and serve our superiors whom we love, when it rises high, it is called zeal whether it regard God or a creature: We shew our zeal for our king or our country, as well as for our God.

Yet we may observe also, that zeal is sometimes manifested for some particular notions or practices, not only where God or our superiors are interested, but wherein our own opinions, or humours, or inclinations are chiefly concerned, or the opinion of some sect or party to which we are attached.

If the object of the love of benevolence be in miserable or mournful circumstances

It is then usually stiled pity and compassion : And this is one of the tenderest affections which belong to human nature : If the miserable object be inferior, our inclination to help and relieve it is called mercy and charity ; and if the object be poor it is called bounty or liberality.

If the object of the love of friendship be in misery, it gains the name of sympathy, whereby the lover expresses an inward sense and fellow feeling of the pains and sorrows which his friend sustains : Though perhaps this might as well be brought in under the passion of sorrow, unless we extend the word sympathy to signify our communion in all the joys and sorrows, and all the concerns of our friends.

Now let us consider how malevolence or ill-will manifests itself. It implies in it a desire of some evil to fall upon the hated object : It discovers itself in frowns and lowering countenance, in uncharitableness, in evil sentiments, hard speeches to or of its object, in cursing and reviling, and doing mischief, either with open violence or secret spite, as far as there is power.

Whether the hated object be superior, inferior, or equal, it may keep the same name,

and be called ill-will: If it extend to parents, masters, and good magistrates, it becomes a spirit of rebellion: If it arise against God, it grows up to horrid impiety.

If our ill-will or hatred expresses itself particularly toward an object considered merely in mournful and miserable circumstances it is then called cruelty and inhumanity, or hardheartedness. This evil temper inclines persons to insult their fellow creatures under their miseries, instead of pitying and relieving them.

If our hatred arise to a high degree, and more especially if it be without a cause, it is called malignity and malice, which is a most hateful temper in the sight of God and men and is one of the chief parts of the image of the devil.

SECT. VIII.

Complacence and Displacence.

THE third sort of love and hatred are complacence and displacence. If the object be agreeable to me, and suited to give me pleasure, the love which I express to it is called the love of complacence or delight.

and thus extends (as I have hinted before) to trees and fields, to meats and drinks, to business and studies, and to every inanimate thing that is capable of giving me pleasure, as well as to animal or intelligent beings.

The love of complacency or delight, has almost an infinite variety of ways to express itself, according to the various objects of it. We gaze upon a pleasing figure or gay landscape, or beautiful picture, we listen to music, or agreeable discourse, we walk long in a fine garden, we smell to flowers, we eat and drink the food that we love, we are content on delightful studies, we dwell in the company of our friends, and prolong the enjoyment of the thing that pleases us.

If this complacency rise exceeding high towards objects that are inferior, and especially if it exceed the bounds of strict reason, it is called fondness: So children are fond of birds, and of their painted toys.

Yet here I would take notice once for all, that there is something of this great complacency or fondness, which is very innocent and agreeable in the love which God our Creator has ordained, between kindred and the nearest relations, and which, in the general, is usually called natural affection;

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but being superadded to the various names of love or benevolence to inferiors, superiors, or equals, renders each of them a sort of distinct species, for which there are scarce any names in our language. Parents love their children with a fondness and tenderness, added to simple benevolence: Children love their parents with fondness and veneration. Husbands and wives love each other, with a fond and tender friendship. Brothers and sisters, find also a mutual fondness superadded to the mere love of equals.

This fondness for near relations, is manifested by the eyes, by the lips, and voice, by the countenance and behaviour, and by a thousand nameless airs of kindness and tenderness, which nature teaches and understands: Nor do we know how to give distinct names to these different sorts of love unless we borrow them from the Latin names of those relations, and call them parental and filial, conjugal and fraternal love, all which imply benevolence joined with a special kind of complacency.

Perhaps some readers might think it a strange unpardonable omission, if in a treatise of the passions, I should be quite silent of that passion, which is known to be one

of the strongest, that is, the love which a man bears to the woman whom he seeks for his wife; But this has such complications and peculiarities in it, that I leave it to the description of other writers. And as for the proud and vicious passions, which unjustly assume the same name, they are not fit to be mentioned in this place.

As an agreeable object gives complacency or delight, so where the object is disagreeable, it raises displacency, dislike, or disgust. The word disgust is borrowed from the disagreeableness of food to our palate, and it is most frequently used in such a case, where the object has been once agreeable, but now ceases to be so.

If this displacency rise to a very high degree, we call it abhorrence; and sometimes by a metaphor borrowed from disagreeable food, it is called loathing. This is manifested by some distortions of the countenance, and by shutting the eyes, stopping the ears, turning away the face, or leaving the room.

Where this disagreeableness between the person and the object, is something very peculiar in nature, or is wrought into the very constitution of persons by some early accident in life, or by some long and indulged

habit, it obtains the name of antipathy: Some persons have a natural antipathy to a cat or a spider, or to some particular sort of food; and the effects of it are oftentimes very sudden and strong; it occasions sweating, paleness, tremors, fainting, &c.

Most, or all of these general passions may be exercised toward ourselves or toward others. As the love of esteem, may have self for the object of it, so may the love of benevolence, or good-will, as was hinted before, and so may the love of complacence or delight. We desire the welfare of ourselves, we may be pleased with ourselves and delight in self. When self is the object all these are properly called self-love, and all the various kinds and branches of it are called selfish passions *.

* The ingenious author of the nature and conduct of the passions, calls those affections which relate to the happiness or unhappiness of other persons public passions or affections, and makes several agreeable and just remarks upon them. Most of the particular and derivative passions may also be public as well as selfish: for they are but the effects of the love of benevolence, or the love of complacence, or their contraries, according to the variety of their objects. We desire good for ourselves or for others: We hope for the happiness of ourselves or our neigh-

The most of these selfish passions are innocent, when kept within proper bounds, and were designed for the service of man to ward him from evil and to promote his welfare; yet there is something more generous and honourable when the passions of esteem, benevolence, and complacence are exercised towards others. An universal love and benevolence desiring the good of all sensible beings is a noble character; but still it must be limited by a submission to the will and wisdom of God, who governs all things well, and has not seen fit effectually to secure certain happiness to all his creatures.

SECT. IX.

Desire and Aversion.

WE proceed now to the third rank of passions, which I call derivative, because they spring chiefly from the love of benevolence and complacence, and their contraries.

We fear, and are solicitous for the welfare of our country, as well as for our own; we rejoice in public prosperity, and mourn over public distress.

In this rank the first pair that occur are desire and aversion. When we look upon an object as good, and suppose it possible to be attained, our desire goes out towards it, which is a tendency or propensity to obtain some absent or unpossessed good. When we look upon an object as evil, which may possibly come upon us, it awakens an active passion which we may call aversion, avoidance, and it implies a tendency to escape this evil.

Though these inward principles of desire and aversion seem to have more of the will in them than the other passions, yet if we examine our own hearts, we shall find some strong sensations of the workings of animal nature, attending these acts of the will, and therefore they may be properly called passions.

Here I would have it observed, that in our animal natures there are some propensities or desires that arise without any express ideas of the goodness or agreeableness of their object to the mind before-hand, such as hunger and thirst, &c. These we generally call natural appetites: But those desires which arise from our perception or opinion of an object, as good or agreeable, are more properly called passions. Sometimes both these are united.

In the same manner there may be some aversions which arise in nature before our mind expressly conceives the object to be evil or disagreeable; such are some natural antipathies, which seem to be seated or fixed in the very flesh or blood, or mere animal: as the sudden disorders of body which some persons feel at the sight or scent of a cat, or a toad, or at the approach of a toad or spider, &c. To which I may add the swift effects of nature to avoid sudden and frightful occurrences, as thunder and lightning, &c. upon the very first sight or sound of them. I know not any single name we have for these sudden natural aversions: they are usually mingled with the passions, and not distinguished from them. But those aversions properly are in the most proper sense called passions, which arise first from the mind, concerning the object as evil.

If our desire to do or receive good be not violent, it is called a simple inclination or propensity; When it rises high it is termed raging. When any object raises our aversion to a great degree, it is usually named hating or abhorrence, which is a species of aversion, as before. If we are constrained by superior force or excessive persuasion, to

do or suffer evil of any kind contrary to our inclinations, this awakens such a sort of aversion as we call reluctance or regret, though regret sometimes includes sorrow and repentance.

It may be just worth mentioning here that when our desire sets our active power at work to obtain the very same good, or the same sort of good, which another desires and seeks it is called emulation. This is oftentimes a noble principle of virtue, and is far from that base and mischievous passion of envy, which has been too often confounded with it, or not sufficiently distinguished.

As our will to obtain some absent good is joined with certain animal commotions, called desire; so this desire reacheth also to things which appear necessary, as means to obtain this absent good: And in the same manner our aversion, hope, fear, joy, and sorrow reach to all those things which appear necessary, as means to obtain the good, or to avoid the evil, as well as to the good or evil themselves. If a man knowingly and sincerely desires to obtain heaven, and avoid hell, he will consequently desire and delight in proper instructions, divine helps, religious duties, Christian conversation, &c. and

will have an aversion to sin, temptation, folly and vanity.

There are several objects of desire in this world (and especially if the desire be immoderate,) which give a distinct name to the passion itself. Desire of the pleasures of sense is called sensuality: Desire of honour, power, and authority among men, is called ambition: Desire of riches has been called covetousness: Desire of knowledge, truth, peace, holiness, and heaven, have no proper names made for them, or affixed to them that I know of.

The desire of honour, power, and riches, are usually counted vices, when they rise high, and especially when they are only conduced to selfish ends and designs: But when they have a design of public good, they may be virtuous and unblameable; for one may desire riches, honour, or power, with a sincere design to do more service to God and man.

SECT. X.

Hope and Fear.

THE second set of passions which arise from love and hatred are hope and

fear. As the absent good which is proposed to us, when it is merely possible or attainable, raises our desire, so far as there is any prospect of its being obtained, it awakens our hope: But so far as the attainment of it is difficult or unlikely, it excites our fear.

Here note, that the passions of fear and hope refer chiefly to such absent good, as is not entirely in our own power, but depends in some measure on something without ourselves: For if it be entirely within our power, why do we not seize and possess it? Why do we hope or fear about it?

Note farther, that fear and hope do mutually and reciprocally gain the ascendancy over each other, as the attainment of the good which we pursue, appears more or less probable.

As the acquisition of good, so the avoidance of evil awakens our fear and hope in the same manner: If we may possibly escape it, there is hope; but if we may possibly suffer it, there is fear.

These also reciprocally rise and sink according to the probability of the absent evil coming upon us.

In this changeable state, fear and hope are not utterly excluded when the good or evil

present with us; for even when we possess good, we may hope to preserve it, and not to lose it: And when evil is come upon us, we may fear its continuance, or hope for its removal.

Our fears and hopes arise according to our prospects and dangers of the future.

When our hope rises to the highest degree, it is called confidence or security; we are as if we were sure of possessing the good we desire: On the other hand, when our fear rises to the highest, and there is little hope left, it turns to dispondency; and when all hope is banished, it becomes despair.

When our fear is very active and busy in re-thought about the evil feared, it is called anxiety and solicitude: When we are afraid that some other person should prevent our possession or enjoyment of the good desired, it awakens in us suspicion and jealousy, which are very busy and troublesome passions, and discover themselves by a perpetual uneasy watchfulness, and a degree of displeasure and ill-will, toward the objects of them.

If the enjoyment of the good desired depends pretty much on ourselves, and on our own conduct, and we are at a loss what means to make use of to obtain it, then our

hope is attended with suspense or fluctuation of the mind. When this is overcome, the mind feels itself in a state of resolution and courage. The first gives a perplexity of soul, the last gives freedom.

If fear be mingled with surprise or arise on a sudden to any violent degree, it gains the name of terror or consternation. The highest degree of aversion and fear united are called horror.

When fear settles into a habit it maintains a most dreadful and insupportable tyranny over the mind, and makes life itself a burden.

Desire and hope manifests themselves by an eager stretching out the arms to receive the good desired, by an intent fixation of the eye on the person from whom we expect it, by breathing and panting after the object, by our desires, by a cheerful countenance, and the joys of hope intermingled with earnest wishes, and an impatience of possession.

Fear shews itself by paleness of the cheeks, sinking of the spirits, trembling of the limbs, hurry and confusion of the mind and thoughts, agonies of nature and fainting. Many a person has died with fear. Sometimes it rouses all nature to exert itself in speedy flight, or other methods, to avoid the ap-
 prehen-

approaching evil; sudden terror has performed
 the almost incredible of this kind. There
 is nothing (says a late writer) more quick
 and apprehensive than fear, nor any passion
 which our powers pay a more speedy obe-
 dience, for it is in pursuance of that great
 law of nature, self-preservation. As by live-
 ly hope we do, in some measure rejoice in
 the good before we possess it, so by sinking
 fears we do, as it were, suffer the evil before
 it comes upon us: And by this means many
 times our hopes and fears please and pain
 more than the good or evil when they
 are present with us.

SECT. XI.

Of Joy and Sorrow.

JOY and sorrow are the third set of pas-
 sions derived from love and hatred.
 When the good we desire is obtained and
 secured, our fear and hope cease, and are
 turned into joy: Or if the evil which we
 would avoid, be actually come upon us, all
 our former hopes and fears about it sink into
 a resent grief or sorrow.

Sorrow and joy do properly belong to the mind of man; sensual pain and pleasure to the animal nature united to it: Yet in a way of metaphor or resemblance, as grief is the pain of the mind, so joy may be called the pleasure of the mind.

When our joy is moderate it is gladness. Moderate grief is called trouble, or uneasiness of mind.

When these passions are raised on a sudden, and to the highest degree, joy becomes exultation or transport, and grief is distress and anguish of mind: And especially if an overwhelming fear of further evil attend it, it is horror and extreme misery.

Contentment has a sort of gladness of heart belonging to it, when we limit our desires by our possessions: But when our desires are raised high and yet accomplished, this is called satisfaction.

When our joy is derived from some comical occasion or amusement, it is mirth; this is manifested by laughter: If it rise from some considerable opposition, that is vanquished in the pursuit of the good we desire, it gains the honourable name of triumph.

When joy has so often or so long possessed the mind, that it is settled into a temper, we

call it cheerfulness or gaiety of heart: But if sorrow affect the constitution of the body and the temper of the mind in this manner, it is generally joined with habitual fear, and it is named dejection or heaviness of spirit, or melancholy. This is well described, a sinking sadness oppressing the whole man.

Good and evil which are past or future, as well as what is present, will raise some degrees of joy and sorrow, but in a little different manner.

Evil foreseen gives us sorrow joined with fear: Good foreseen raises the joy of hope: And sometimes the joys and sorrows which arise from hope and fear of good or evil to come, are greater than those which we feel from the good or evil when it is come, as was intimated before.

In like manner, the recollection of former joy gives us some pleasure that we once possessed it, mingled with pain or grief that it is vanished and gone. So also the remembrance of former sorrows has some bitterness in it, while it revives them upon the mind; but it is matter of joy to think they are finished, and shall not return.

When we rejoice upon the account of any good, which others obtain, it may be called

congratulation or sympathy of joy. And when we grieve upon the account of evil, which others endure, it is pity and sympathy of sorrow: And this sometimes reaches even to objects where there is no hope of relief. Congratulation is benevolence and joy united; as benevolence and sorrow united grow into pity or compassion *

But there is a wicked passion called envy, which stands in direct opposition to pity and congratulation. Envy takes pleasure in seeing others made unhappy; and it grieves and is uneasy that others should enjoy prosperity and peace. It is founded on ill will, and appears in joy or sorrow mixed with malice: It generally wears a sour and uneasy countenance, though sometimes it puts on a malignant joy. Sometimes it awakens a spiteful sneer, and disposes to biting jests. It is a

* It has been observed by an ingenious writer, Mr Butler in his sermons, that congratulation is rather an outward expression of the inward pleasure arising from another's happiness, than the inward sensation of that pleasure; And thus it rather answers to condolence than to compassion; But that strictly speaking there is in his opinion no one single word or name, for this passion of rejoicing in the good of others. Yet since congratulation comes nearest to this idea, I venture to use that word.

most hateful passion or temper of mind, for it is not only odious to all others, but it wastes the very life, and destroys the comfort of him that carries it in his bosom.

Vexation and fretfulness is an active, busy, and galling sort of sorrow, that hangs about the spirit, teases it, and makes it restless, and it is generally joined with anger against ourselves or others. But it is time now to enumerate some of the common and natural attendants of joy and sorrow.

The natural signs of joy are a vivacity of the spirits, a sparkling eye, a florid and smiling countenance, a raised head, an erect posture of body, a pleasant freedom of speech, and sometimes it inclines the lips to harmony and a song; and sometimes also it raises the voice to shouting, and the person exults or leaps for great gladness of heart. Upon some tender occasions love and joy join together, and produce tears.

The symptoms and effects of sorrow are closing and heavy eye-lids, a dead paleness on the cheeks and lips, a languid and gloomy countenance, eyes flowing with tears, or dim and wasted with weeping, an affectation of solitude, sitting in darkness and silence, or lying on the ground in an abject posture, an

aversion to business, a cold indifference to every pleasure, a neglect of food and dress, of ornaments and delights, and a wasting of life, and the tiresome hours of it in sighs and groans and bitter complaints. Heretofore, among the Jews, as well as some other nations, deep sorrow was manifested by plucking off the hair of the head and beard, by tearing the garments, by putting on sackcloth and sitting in ashes.

From natural joy and sorrow, I am led to other kinds of this pair of passions, which may be called moral joy and sorrow.*

Moral joy is a self-approbation or a complacency in self on the account of good actions done by us: This is called peace and serenity of conscience; if the action be honourable and the joy rise high, it may be called glory.

Moral sorrow is the inward disapprobation or reproof of our own consciences, on the account of some evil action we have been guilty of. It is a displicence with ourselves, and an inward remorse, repentance, or trouble of mind for our own ill conduct; and

* Other passions which have virtue and vice for their objects may be called moral also, but I have omitted them because they have not distinct names.

when it rises high, it is a terrible passion indeed, and is called the anguish of conscience.

As moral joy or self-approbation is expressed by a serene and peaceful countenance, a calm pleasure on the face, and universal ease, so this moral sorrow or remorse rises so high sometimes, as not only to vent itself in sighs and tears, but in tearing the hair, in beating the breast, in hollow haggard eyes, in hedious wailings, self cursings, and gnawing one's flesh; especially when it is joined with despair of pardon or relief; and it sometimes ends in self-murder.

As inward sensations of glory frequently attend moral joy, so shame is a frequent concomitant of this moral sorrow, or it may be called one species of it; for as all moral sorrow arises from a consciousness of having done some evil action, so shame arises from a consciousness of having done an action which is dishonourable, contrary to the dignity of our nature, or to our good character in the esteem of God or men. It is manifested by avoiding company, by downcast eyes, by hiding the face, or by blushing: When it arises high, it is called confusion of face and soul, for it puts all nature into a sort of tumult and confusion. Shame and

sorrow should always join in true repentance for sin, whether against God or against our neighbour.

Let it be noted also, that if any thing that is counted dishonourable among men be charged upon us, or imputed to us, though we are innocent, it excites shame: And one may feel the passion of shame also arising, if any thing dishonourable be imputed to, or done by our parents, or kindred, or friends, or country, or sect, or party, as well as by ourselves.

There is another passion something akin to this, which is also called shame, or bashfulness, or modesty, and which appears in blushes. It is a very honourable, and becoming passion, which arises upon the name or mention of any thing dishonourable, tho' not imputed to us, or to any that belong to us: It is raised also by the appearance, or practice of any thing lewd or scandalous in company; It is a kind of sorrow mingled with displicence and aversion to the thing which is spoken of, or practised: It is the natural guard of innocence and honour, especially in young people; and the blush is called the colour of virtue.

There is, also a sort of bashfulness or

shamefacedness, which young people are often exposed to when they come into strange company, when they are in the presence of their superiors, or when they are called to appear or act in public, which arises from self diffidence, and from want of courage. This appears in blushing, or sometimes in paleness, or trembling and confusion, and brings a stop on the voice or frequent hesitation in speech. When it arises to such a degree it ought to be overcome, lest it prevent all public usefulness for want of a becoming assurance.

I may here take notice of one thing wherein all the affections, which go under the appellation of shame, agree, and that is, that they are designed by nature in their moderate use to prevent shameful and dishonourable actions.

S E C T. XII.

Gratitude and Anger.

I COME now to the last set of passions derived from love and hatred, and these are anger and gratitude. I confess anger is usually named without any opposite: But I

think gratitude stands in a proper opposition to it, as will appear immediately.

Both these have a reference to such objects as are supposed to act with some degree of free-will or voluntariness; for we are not said to be angry with the stone or the sword that bruises or wounds us; nor can we properly be grateful to the ointment which heals our wound.

Anger is generally made up of displicency and some degree of malevolence, or desire that the object of it should suffer some inconvenience: For if any person seeks to hinder or prevent us from obtaining the good we desire, if he seeks to dispossess us of the good we enjoy, or endeavours to bring upon us the evil we would avoid, we are displeased with him, and we would have some evil inflicted upon him; this we call anger or resentment. And this is sometimes eminently called passion, as I have intimated in the beginning of this treatise.

When I describe anger, as including some degree of malevolence in it, this does not always mean the wishing or designing of real or lasting mischief to the offending party; for parents are angry with their children whom they love fondly, and wish them no

other hurt but some present pain, to amend and cure their folly.

If anger rise to a very high degree, it is wrath, fury, and rage; and it is called a short madness, because some persons under the violent influence of this passion, sling about every thing that comes in their way, and appear for a time as tho' they were void of reason: And some persons, by an excessive indulgence of it, have grown distracted.

If anger arising on some particular occasion, continue so long as to be fixed and rooted in the heart, and refuse all accommodation or reconciliation, it is sometimes called rancour, and the attendant or effect of it is spite. When anger and resentment are perpetually ready to arise on every little occasion, this is a settled temper rather than a passion, and it has the name of peevishness, or a froward humour.

If the object of our anger be beneath us so that we count it an indignity to suffer any thing from such a person, it gains the name of indignation. We are also fired with indignation against flagrant impiety toward God, or vile oppression and cruelty toward men, because these objects are highly un-

worthy of such impious, or such cruel treatment.

All anger is by no means sinful; it was made for self-defence, and it has many times a design to reclaim and recover the offender from sin and danger; but when it grows so violent against any person as plainly exceeds all the rules of private self-defence, and evidently seeks and contrives to bring evil upon another, without any design of benefit to the offender, it is properly termed revenge or vengeance. This is always criminal in a private person: The laws of Christianity forbid it utterly. And even when a public ruler puts the vengeance of the law in execution, and takes away the life of a malefactor for the good of the rest of the world, it should be done without the passion of private anger; he should rather exercise his own pity to the offender, even when he condemns him to die, and makes him a sacrifice to the public vengeance.

Anger when rising is prevented by a spirit of meekness and forbearance: and when raised, it is subdued by a spirit of forgiveness.

Gratitude seems to stand in direct opposition to anger, for it is made up of compla-

gence and benevolence upon the occasion of good received from another.

When a person has conferred any benefit upon us, and we have an inclination upon that account to confer some benefit upon him, we call this gratitude. The reverse of this is ingratitude, which is no passion but a temper which inclines persons to neglect former benefits received, and make no acknowledgments nor due returns of kindness: When it rises very high it returns evil for good, which is a most hateful and criminal temper and conduct: Yet this has no distinct name, for the languages of men have not yet found a harder name than ungrateful.

Gratitude is a gentle principle, and makes little commotion in nature, besides a sensible pleasure when our benefactor is happy, and excites our desires, contrivances, and active endeavours to make him so. Anger is a more tumultuous passion, and renders itself generally visible by many outward symptoms. Sometimes it looks red and fiery, sometimes pale and wan: It flames or scowls in the eyes, it wrinkles the brow into thick frowns, it enlarges the nostrils, and makes them heave, it fills the tongue with short and angry words or noisy threatenings, and the

hand with weapons of violence to assault the offender; and sometimes it causes a tremor through all the limbs.

But here it may be proper to take notice of two sorts of anger or resentment, which are wont to arise in persons of different tempers and complexions, and which have some different symptoms and effects.

The first is sudden and vehement, it discovers itself in a moment, it flushes in the face, it sparkles in the eyes, it awakens the tongue to sharp reproaches, and the hand to sudden revenge. This may be found in persons that have much love and goodness in their temper; and this violent resentment is much-sooner appeased, the angry person is more easily reconciled to the offender, and ashamed of his own passion.

The second sort of anger is not so violent in its rise, sometimes it spreads a paleness over the countenance, it is silent and sullen, and the angry person goes on from day to day with a gloomy aspect and a sour and uneasy carriage, averse to speak to the offender, unless it be now and then a word or two of a dark and spiteful meaning: This vicious passion dwells upon the soul, and frets and preys upon the spirits; It inclin

the tongue to teaze the offender with a repetition of his crime in a sly manner upon certain seasons and occurrences, and that for weeks and months after the offence, and sometimes for years. This sort of wrath sometimes grows up into a settled malice andancour, and is ever contriving revenge and mischief. May divine grace form my heart in a better mould, and deliver me from this vile temper and conduct!

Thus I have briefly run through the passions, describing in a few words their nature and combination, their usual appearances and effects. There are many other combined passions besides those which I have mentioned; for the motions of the mind, and ferment of the blood and juices in man are exceeding swift and capable of almost infinite varieties. The short view which I have given may enable some readers to form a better judgment of human nature, and its various powers and infirmities: And by a wise inspection into their own hearts, and an observation of what passes there, as well as by converse with the world, they may much further improve themselves in the knowledge of mankind, and learn their own interest and their duty.

S E C T. XIII.

Several things that dispose us to different Passions.

I HAVE intimated in the third Section that there are several things that belong to the nature and the life of man, which dispose the heart in general to more of these pathetic commotions of nature, or incline it to particular passions. I come now to give a more particular detail what those things are.

The natural constitution or complexion, whether sanguine or melancholy, choleric or phlegmatic, whether moist or dry, sprightly or dull, hot or cold, gives a greater or less disposition to passion in general as well as to some particular passions of the heart. Those of a sanguine complexion are most easily susceptible of most of these commotions of nature; and especially the gayer and bolder passions, the sprightly, the pleasing and benevolent, such as love and joy: Whereas the melancholy temper disposes to grief and fear and consternation: The choleric to wrath and revenge.

The different ages of men have their different passions suited to them. Gaiety and

Madness of heart, love and hope and courage belong to youth, because of the firmness of their nerves and vigour of their spirits, which are easily raised but not soon depressed. Youth also is more subject to wonder, because they have not seen so much of the world, and there are more things appear new to them. Old age is much more liable to tears and despondencies and long and obstinate sorrow: Childhood to sudden changes of grief and joy.

The seasons of the year, the different times of the day, morning, noon, and night, the diversity of weather, whether cloudy, rainy, windy or shining, have great power upon these animal bodies of ours to dispose us to different passions. Long dark nights and cloudy days in the winter season give us a tendency to gloominess of thought, fear and sorrow. Rainy weather hangs heavy on the head and heart: Whereas the returning spring and sun-shine dispose the brutal creation as well as man to all the gay passions, or at least to an imitation of them.

The different state of the body, as to sickness or health, ease or pain, strength or weakness, and especially disorders of the nervous kind, have great influence on the several af-

fections of the mind. The indispositions of this flesh of ours subject us too often to the fearful, the sorrowful, and the peevish passions. Courage and patience and benevolence are impaired by long illness. But the very same persons throw off these evil dispositions, and revive into the more pleasing humours and airs when health returns.

Different employments and different conditions of life beget in us a tendency to other different passions. Those who are exalted above others in their daily stations, and especially if they have to do with many persons under them and in many affairs, are too often tempted to the haughty, the morose, the surly, and the more unfriendly ruffles and disturbances of nature, unless they watch against them with daily care. The commanders in armies and navies, the governors of work-houses, the masters of public schools, or those who have a great number of servants under them, and a multitude of cares and concerns in human life should continually set a guard upon themselves, lest they get a habit of affected superiority, pride, and vanity of mind, of fretfulness, impatience, and criminal anger.

There are many other things which might

be mentioned as disposing the soul and body to special passions; as company or solitude, plentiful circumstances or poverty, hard labour or diversion, and more particularly music of the various strains; all these have power to raise or depress the various passions of the heart. There is also a contagion in some of the passions, whereby one person infects his neighbour with them: Fear, sorrow, love, joy, anger, jealousy, are often thus propagated.

Different places and habitations, city or country, thicker or finer air, a colder or a warmer climate, hunger or fulness, different diet, &c. dispose the nature of man to different affections. The various nations, the Scotch, the Welsh, the English, the French, the Spaniards, and Germans have their particular characters and tempers assigned to them by various writers, and are accordingly more or less susceptible of different passions. A man is pleasant and easy when at leisure in the field, who is perhaps ever fretful in the midst of the businesses and cares of the city. Anger, peevishness, and the surly humour is too often ready to prevail upon some persons when they are hungry and empty: but a good dinner allays the displeasing

commotions of the heart, and they are all benevolence and joy.

Among these things, it is remarkable that diseases of the nervous kind will give us so strong a disposition to particular passions in the animal part of our nature, that they have sometimes actually raised them, or at least the various symptoms of them, without any particular object or thought. Persons under the power of these disorders have been sometimes carried almost mechanically into a fit of excessive laughter, and sometimes have been drowned in a flood of grief and tears, and both without any apparent occasion.

SECT. XIV.

The general design and use of the Passions

WHILE we inhabit this sensible world and are united to flesh, the passions were given us to assist the feeble influence of our reason in the practice of duty for our own and our neighbour's good. Reason is too often called away from a due attention to a present necessary idea by many sensible objects: But passion serves to fix the attention. Reason is too slow and too weak to

excite a sudden and vigorous activity in many cases: but passion is sudden and strong for this purpose.

The general uses of the passions may be comprehended in these five notes or remarks.

Note I. Since the passions are certain principles or powers in human nature, which include in them some commotions of flesh and blood, as well as some operations of the mind, we may reasonably suppose, that the design of our Creator in working them into our original constitution was for the service both of our minds and our bodies: Though it must be confessed in our fallen and degenerate state they often prove our snares and our torments.

(1.) They were designed for the service of the body, because they awaken not only all the animal powers, but the thoughts and contrivances of the mind, to prevent or escape whatsoever is hurtful to the body, and to procure what is pleasant and useful for its support or safety, that is, in more compendious language, to obtain good or avoid evil.

While our body is in such a feeble state, surrounded with dangers, and liable to so many troublesome accidents, disorders, and death, God has not only furnished us with

the sensations of pleasure and pain, to give us speedy notice of what hurts or relieves the body, and with appetites for the supply of our natural wants, but he has also given us the passions of joy and sorrow, of desire and aversion, &c. to assist in this work, that the body may be better provided with what is necessary to its health and life, and may be better guarded against the danger of wounds and bruises, distempers and death. Mere reason would not awaken us to avoid danger so speedily as the passion of fear, nor would it rouse us to self-defence with such sudden and vigorous efforts as anger does. I shall say no more of their use relating to the body.

(2.) The passions may be made also of considerable service to the mind, while it dwells in this embodied state: For though they do not inform us what is good for the soul, and what is evil; yet when reason has judged what is evil and what is good, the passions are ready to lend their vigorous assistance to avoid or pursue. They have been represented as the wings of the soul to pursue our true happiness and to escape misery; and it is of vast importance to have these wings directed aright.

The passions keep all the natural spirits and the thoughts of the mind strongly intent upon those objects which excite them, and with a sudden call they awaken and excite all the powers of nature to act agreeably to them.

If the object be uncommon and has any thing in it rare and wonderful, the passion of admiration fixes the mind to consider it with strong attention, and hereby sometimes we may be let further into the knowledge of it.

If the object appear to be good, the passion of love determines the mind to pursue it with vigour; and if it be evil, the passion of hatred excites us to use our utmost skill and force to avoid it; and this it does not only in the things of flesh and sense which relate to this bodily life, but in things of a spiritual nature, and of future and eternal concern.

Note II. The painful passions have their use in human life as well as the pleasant ones. It is granted indeed that there are some passions which taken together with their special objects and degrees have obtained peculiar names, and may be properly called vicious

and immoral *; and these are of no use, but ought to be abolished and rooted out; such are pride, malice, envy, revenge; These could never belong to man in a state of innocence. There are other passions, such as fear, shame, sorrow, and anger, which are uneasy and painful: And how far these might be found among innocent men I will not now stand to inquire. Yet while we dwell in this fallen and mortal state, beset with so many evils, dangers, enemies, and temptations on every side, these painful affections will be found necessary to our welfare in this life, and to a preparation for a better.

While we live amongst numerous dangers, fear is a very necessary principle to keep

* There is no passion properly so called, and considered in itself as belonging to man which is absolutely sinful in the abstracted nature of it; all the works of God are good; but if passion be let loose on an improper object, or in an improper time or degree, or for too long a continuance, then it becomes criminal and obtains sometimes a distinct name. Esteem placed upon self as the object, and in an unreasonable degree becomes pride. Anger prolonged into a settled temper often turns into malice; &c. or if it be mingled with vices of the will it becomes sinful also.

us always upon our guard: While we abide in a world where there are so many of our fellow creatures ready to oppress and injure us, the great author of our beings saw it proper to mix up anger and resentment with our constitution, that we might be awakened to defend ourselves against injury, and make oppressors fear to assault us. While we are ready to expose ourselves to many grievances and distresses by our own folly, God has ordained sorrow to attend all these distresses, and shame to attend some of them, partly that we might be awakened to renounce those follies by a shameful and painful sense of the effects of them, and partly that under every affliction we might be excited with more earnestness to seek to God and man for relief.

Sorrow abases our pride and vanity, it tames the wildness of our spirits, brings us to think and reflect a little, it softens the heart and makes it impressible, and ready to receive instruction.

I add yet further, while we are in a state of probation for eternity, and heaven and hell are set before us, fear is necessary as well as hope to keep us from sinful practices. While we have the seeds of sin

dwelling in us, and are so often guilty of the commission of it, sorrow, shame, and repentance, are very proper and appointed means towards our recovery to divine favour, and to renewed holiness: And it is very reasonable that we should be displeased and angry with ourselves when we have yielded to sin, as well as angry with others who have tempted us to it; that so our trespasses may be made bitter and grievous to us on all sides, and to those who seduced us, and that thereby we might be better secured from the repetition of sinful practices, and the influence of new temptations.

Note III. Let it be observed also, that as fear and anger, and sorrow and other troublesome passions are designed to secure us from evil, so the more pleasing affections of nature, such as hope, and love, and joy may be usefully indulged; for they do not only make us active and vigorous in the pursuit of what appears good, but they render our life more comfortable, and make the troubles of it more tolerable by their agreeable mixture; they cheer our drooping spirits, and support nature from sinking. The life without them would be a listless dullness or a heavy burden. They have also a happy

tendency to make many of the duties of the civil life and religion easy and delightful, and thereby allure us to the practice of them. Both the pleasant and the painful passions may be happily engaged in the interests of God and religion, as will appear in the discourses of the love of God, and the use and abuse of the passions in religion.

Note IV. The passions are designed not only to subserve our own welfare both of soul and body, but the great author of our nature intended them also for the benefit of our fellow creatures. Man must not be considered merely as a single creature fitted with powers to seek his own safety and happiness, but he is designed by his Maker for sociable creature, and must do good to his fellows.

With this view there are some affections brought in the nature of man, which plainly refer to the welfare of his neighbour, as there are others that refer to his own. These may be called social passions as the others are called selfish. There is a natural principle of benevolence in man, to man, where it is not overpowered by vicious principles or habits, or obstructed by some present superior influence of self-love: There

is such a principle in us as compassion or pity to those that are miserable, or sympathy with those that suffer: There are the natural domestic affections as well as names of husband, wife, father, mother, son, daughter, brother and sister, &c. Now the very design of these affections is to do good to our fellow-creatures: And most or all these good-natured and social principles in mankind have their proper desires and aversions, hopes and fears, joys and sorrows, and resentments attending them as well as the selfish passions which seek only our own good.

And indeed as mankind are brought into the world according to the order of nature they become social creatures as it were from their very birth: They are born and grow up into numerous unions, relations, and bonds of society, both natural, civil and religious, and they have perpetual need of each other's assistance and naturally seek it. It was therefore wisely ordained by the God of nature that there should be some principle wrought in us of the affectionate kind, in order to make our mutual services to each other easy and delightful, and to awaken us to the vigorous and unwearied practice of those duties towards our fellow creatures

for which perhaps reason and conscience might have too feeble influence in our present state.

Note V. Though the affections have much to do in the active parts of human life, yet they have very little to do in matters of speculation and judgment, as will appear immediately by what follows.

Since it is the very nature of our passions to fix all our natural power with the strongest attention to the object of them; and particularly to those properties that raised them, they do generally encrease the first apprehension we had of the object, whether it be true or false, and confirm the first judgment we passed upon it, whether we apprehend the object to be good or evil. It is evident that fear, anger, hatred, sorrow, all tend to impress our minds more powerfully with a sense of the evil contained in the object, and to represent it in its worst colours: And in the same manner, hope, love, desire, delight, and joy, persuade us more powerfully that the object of them is good, and rather add new excellencies to it. Even the passion of admiration sometimes makes us think the object of it to be more strange and more considerable than really it is: and all the pas-

sions derived from love or hatred tend to represent the good or evil of the object to be greater and more important than really it is. I mean chiefly in temporal things.

Hence it follows, with great evidence, that the passions are not fit to be our guides in determining truth and falsehood; they were never given us to search out the true nature of things, or to judge concerning their qualities, or the degree of them. For in order to judge aright, we must consider with an impartial view, all the properties and circumstances of any object, and attend to all the reasonings that belong to it, both on one side and on the other; whereas every passion confines our thoughts only to one side of the question: It is the nature of passion to fix our minds only on those properties, qualities, and circumstances that first raised it, and to make them appear more considerable; and indeed it suffers us not to attend with impartiality to any thing else. Passion generally tends to make us blind and deaf to all circumstances and reasonings but those which confirm itself.

Let us ask ourselves, when we have been angry on a sudden, have we not during the reign of that passion supposed the offence

be much more heinous than our calm reason has judged after the fit of passion was over? When our fears have been raised high, has not the danger appeared more formidable than really it was? When Jonah the prophet was under the power of passion, he said, he did well to be angry, even with God himself; A false and shameful saying! When David was in a continual fright and fear of death under the persecutions of Saul, he said, "All men are liars," even Samuel, who promised him the kingdom by inspiration; But his faith afterward confuted his fears. Fear makes a mole-hill look like a mountain: but courage and hope turn a mountain into a mole-hill. Joy shortens the time, so that a day seems but an hour or two: Sorrow makes every hour seem tedious as a day. But all these are false ideas.

Here we find then how it comes to pass that those who follow the dictates of their passions, scarce ever judge right, or reason well, for they put themselves under the bias of these powerful commotions of nature, which lean all to one side, and thereby they fall into perpetual prejudices and mistakes.

Conclusion. Upon the whole survey of things, the passions are of admirable and most

important use in the life of a man, and a Christian: For though they were not given to tell us what is good, and what is evil, yet when our reason, upon a calm survey, has passed a just judgment concerning things, whether they are good or evil, the passions (as I have before intimated) are those lively, warm, and vigorous principles and powers in our nature, which animate us to pursue the good, and avoid the evil; and that with vastly greater speed and diligence than the mere calm and indolent dictates of reason would ever do. By this means when the passions are once set right, they become exceeding serviceable to us in things that relate to God, and to our neighbour, as well as to ourselves: It is on this account they are so useful to us in affairs of the utmost importance that concern this life, and the life to come.

S E C T. XV.

*Of the regulation and government of the
Passions, wherein it consists.*

THE whole art of regulating the passions consists in these four things, viz.

A power to prevent and subdue all those which are unlawful. 2. To excite those which are innocent and useful to a just degree on proper occasions. 3. To withhold or suppress them when they go out towards improper objects. And, 4. To moderate them when they rise to an irregular degree, or exceed a proper duration.

But it must be confessed, that with regard to things of this life, and the objects of flesh and sense, our passions for the most part want to be suppressed and moderated, rather than to be excited or indulged. Thence it comes to pass that the government of the passions is much more frequently described by the power to moderate and subdue them, than by the art of raising them.

Since the passions are made up of the ferments of the blood, and the commotions of animal nature, as well as the operations of the mind, they do not lie entirely under the command of the will; we cannot stir up and suppress these ferments of animal nature, by a sovereign act of volition when we please. But it may be done by the consideration of truth; For as the passions are raised by perceptions of the mind, so we may by degrees raise or suppress the passions, by applying

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our minds to the perception of those objects
or those truths, which are suited to the
purposes.

If a soldier is assaulted by an enemy, he
cannot suppress his fears, nor raise his cou-
rage by a mere act of his will; but when he
considers what is his character and his pos-
sibilities, how weak the enemy is, and how much more
blister it is to defend himself than to fly, and
what honour is gained by victory, and what
shame attends cowardice and submission,
these truths represented to the mind, disperse
his fears, raise his courage, and he resolves
upon the fight.

But since there are many ways of regulat-
ing these active powers of nature, I shall
propose some of the chief of them in the
order. (1.) I will mention a general rule
two for the regulation of the three primitive
passions. (2.) Propose some particular
truths and rules with which the mind should
be ever furnished, as preservatives against
the rise, the excess, or irregularity of some
particular passions. (3.) Lay down some
universal directions, which relate to all the
passions, and the regulation of them.

S E C T. XVI.

General Rules about the primitive Passions.

I. **L**ET me mention a general rule or two for the regulation of the three primitive passions.

We have seen in the foregoing pages that the most general primitive passions are admiration, love, and hatred; and the objects that raise them must appear to us to be either uncommon, or good, or evil.

The way to guard us against excessive admiration, or a foolish gazing and wondering at every thing, is to get a large acquaintance with things, viz. to learn the various works of nature, the appearances of providence, the occurrences of human life, and the affairs of mankind, both by observation and diligent reading, and by free and public conversation. When we have attained such a general knowledge, fewer things will appear new, rare, and uncommon; and we shall not be so ready to stare and wonder at every thing, nor be surpris'd so often as we were when our knowledge was less.

Yet since admiration or wonder, when well regulated, is a very pleasing passion, we

may always find something sufficient and worthy to raise this agreeable sensation, if we will proceed still, and make further searches into the works of God, and continually dive deeper into the philosophy of nature, into the natural history of things, in the heavens, and on the earth; and especially if we contemplate the nature and perfections of God, the amazing instances of his providence and grace which he has manifested in his word. Some of these objects will afford matter of eternal wonder and pleasure to men and angels in a future world.

Love and hatred are the next primitive passions; good or evil are their objects. Now the way to secure us from irregular exercises of love or hatred, and all the infinite train of affections that depend upon them, is to form a right judgment of good and evil; The true reason why the multitudes of mankind become so sinful and so miserable, by fixing their passions on improper objects, or by raising them to an excessive degree, is because they are guilty of such perpetual mistakes in their judgment, of what is evil, and what is good, as well as about the several degrees of good and evil. We are ever deceiving ourselves by vain shadows and ap-

appearances of good: and while trifles and vanities, or sin, and mischief, and misery appear in the shape and disguise of good, we awaken our warmest passions in the pursuit of it.

If we see one man with his hopes and his fears, his desires, his joys, and solitudes all engaged about a gaming table, a mistress, or a place of honour at court, we may be sure these things stand high in his esteem among the ranks of good; while at the same time he neglects virtue and religion, his closet and his bible, and all the blessings of the heavenly world. He has none of his passions employed about these things, because among his ideas of good they have but a low rank, or perhaps they are despised, as having no good in them, that is, nothing agreeable to him.

A fluttering beau is ever solicitous about dress and public appearances; an antiquary spends his days among medals and ancient parchments, tombs, and inscriptions; a critic wastes his life in correcting letters and syllables, in placing and displacing A's and B's; a virtuoso perhaps is too much employed among his shells and his fossils, his worms and his butter-flies; and an idle

tradesman dwells in coffee-houses, feeds upon news-papers, and squanders away his time among the wars and the treaties of princes, the councils and the campaigns of Europe, and the ceremonies of ambassadors : All of them have their passions engaged on their several chosen objects, which they call good : Most of these, if moderately pursued according to their just value or real use in science or in human life, and according to the different stations and conditions of men, have something of good in them, and the pursuit of them would not be culpable : But these men commit a gross mistake when they call them good in so high a degree as to let the affairs of their family run at random in the pursuit of them, or neglect the more important interests of their souls and eternity. You see how strangely some men judge what is good for them.

Again, among persons that profess religion, and mean to be Christians, we find some who lay out their thoughts and wishes, their hopes, and fears, and joys, who employ their love, their wrath, and hatred, and every passion about some little rites and forms, feasts and fastings, about the distinguishing phrases and opinions of some narrow sect or

party, and make these the rules for their conduct toward their neighbours, while faith and honesty, love to God and general benevolence to man, the devotion of the heart, and holiness of life are too much forgotten. You may judge hereby what it is they call good in religion, and in what preposterous order they have ranged their ideas, and their value of things.

If we would cure ourselves of these follies, and wisely employ all our passions upon proper objects, and that in a due degree, let us take the utmost care to gain a just estimate of all the objects we converse with, that we may neither overrate nor undervalue them, we must prefer God above creatures, the soul above the body, eternal things above temporal. Let God and religion, Jesus Christ and the gospel, divine grace and heavenly glory, stand uppermost and hold the highest and best place among all our ideas of good: Let sin and folly, the devil and his temptations, anguish of conscience and hell, be counted the greatest and worst of evils: and let every thing else be ranged in our esteem, according to their relation to or influence upon these best and worst of objects. Suffer nothing that relates merely to this mortal and

perishing life, to come in competition with things infinite and eternal.

Remember also among the affairs of religion, to set the necessary truths and duties of it in your esteem, above all the unnecessary opinions, the modes, and forms, and appendices of it; and moral laws above positive institutions.

Again, among the things that belong to this world, and our present welfare, make a wise distinction between the necessities of life and the conveniencies of it, between the supports life and the ornaments, between the real blessings of life and the imaginary ones, between the business of life and the amusements of it, between the duties and the diversions: Form your judgment about all these things, at such seasons when you are calm and sedate, and free from the influence of any passion: And according to the rank of worth or goodness in which your unbiassed reason has placed all these things in your esteem, let your actions of life be conducted, and all your passions be regulated thereby.

S E C T. XVII.

Preservatives against the irregular exercise of some particular Passions.

II. **T**HE second thing which I proposed in order to regulate the passions, was to exhibit some special truths, and some particular rules, with which the mind should be ever furnished, against the excess or irregularity of particular and dangerous passions. But I shall not set all these truths and the rules in different ranks, since many of the rules are but a consideration of some proper truths.

The particular passions to which our natures are very prone, and which lead us often far astray from virtue, piety, and happiness, are chiefly these, *viz.* pride in ourselves and scorn of others, malice and envy against our neighbour, excessive love and fondness of particular objects, fear and sorrow, anger, and revenge. Some of these are to be prevented or suppressed entirely, *viz.* pride, malice, envy, revenge; others must be governed by the principles of reason and religion, *viz.* fear, anger, sorrow, &c. If we can regulate all these wisely, it will go a great way

toward a pious and happy life. And if we would allow ourselves once a-year to read over the following sections of this book, which contain rules for the exercise and due government of our passions, perhaps we should not complain of lost labour, nor regret the hours spent in such a review of matters which ought to be kept in perpetual practice; and which relate to our peace and happiness through the whole course of this life, and our preparation for a better.

SECT. XVIII.

Rules to subdue Pride and Scorn.

I. **T**HINK often what you were, and what you shall be.

Consider what you were. What was your original difference from others! Are you not formed of common earth? Made of one flesh and blood with other men? Shall a little finer house or finer cloaths, make a worm vain among his fellow-worms, and tempt him to scorn his kindred?

Consider what you shall be. Your flesh returns to corruption and common earth a-

gain; nor shall your dust be distinguished from the meanest beggar or slave; no, nor from the dust of brutes and insects, or the most contemptible of creatures. And as for your soul that must stand before God in the world of spirits, on a level with the rest of mankind, and divested of all your haughty and flattering circumstances. None of your vain distinctions in this life shall attend you to the judgment seat. Keep this tribunal in view, and pride will wither and hang down its head.

2. If you have any fancied advantages above others, remember whence you derived them. Who is it made you differ from the meanest and vilest of mortals? If you have received all from God, why do ye boast, and look big, as though you had not received?

3. Set yourself often in the presence of the great God. Think how mean and contemptible you are in his sight, learn humility this way as Job did who abhorred himself in dust and ashes when he saw God in his majesty and glory.

4. Think on the glorious condescension of Jesus the Son of God, who was the express image of his Father, and brightness of his Father's glory, and yet put on our feeble

flesh and blood, to dwell with men, and to die for them. The man Jesus united to God, is the highest of creatures and yet the humblest. Fix your thoughts on the amazing instances of his humility, and imitate so fair and divine a pattern.

5. Survey the things that raise your pride, and consider how vain they are. Is it silver and gold? The dust of the earth? Perishing treasures! Poor comforters in an hour of inward distress, of sickness or death!

Is it beauty, and youth, and strength? What withering flowers are all these! What gay and dying vanities, that are wasting hourly, and may be blasted with an east wind!

Is it honour and fame among men? What an empty thing is the breath of mortals! How subject to change! How unjust and feeble a foundation for pride! It is sometimes given to the worst of men without due merit, and even when it is best merited, and most justly given, it is but a sound that vanishes into empty air.

Is it high birth that makes you proud and scornful? this is the honour of your ancestors more than your own, and perhaps it was

not raised at first upon virtue or true merit; then it is a worthless thing indeed.

Is is your knowledge and wisdom that puffs you up with conceit? It is a sign you want one large branch of it, that is, the knowledge of yourself, for that would make you humble.

6. When the thoughts of pride arise from any excellency you possess, turn your eye immediately upon some of your failings and follies. This would be a proper weight put into the balances, lest while one of them is lifted too high, you imagine the other too weighty.

7. Remember that pride keeps the mind ever uneasy, and fills it with everlasting vexation, while the meek and humble possess abundant peace. The proud man finds many more affronts than his neighbours, partly because he is more unbeloved, and partly because he calls almost every thing an affront, which the man of meekness would take no notice of. He is ever fretting, because he never finds so much respect and submission as he desires and expects. Thus he becomes a perpetual torment to himself. "Learn of me, (says the blessed Jesus) for I am meek and lowly, and ye shall find rest to your souls,"

8. Think what mischiefs have arisen from pride, through all ages of the world, and even before this world began. Angels were the first proud beings we hear of: Pride turned them into devils, and sent them to hell. It is only from pride come endless contentions and resentments, murders, wars, and bloodshed, through the nations of mankind.

9. Remember that God himself abhors the proud, and dwells with the humble. A scorner of the poor, and a scoffer at the weak, are some of the most hateful objects in his sight.

10. Think, in the last place, what will be your end, where will be your dwelling, and who will be your company. If God abhors the proud, and beholds them with contempt afar off, he will appoint them a place far distant from his own dwelling, even the place of torment and shame, and immortal anguish, which he built for the eldest sons of pride. But, "blessed are the humble and poor in spirit, for theirs is the kingdom of heaven."

S E C T. XIX.

Rules to prevent or suppress Malice and Envy.

1. **B**E not too fond of yourselves, and you will not take up easily an ill-

will to others. This excessive selfishness is a great evil, therefore guard against it. It is this narrow and selfish spirit that lessens the general benevolence and good-will which is due to your neighbour, and makes you too soon conceive a dislike to him. Take heed of all little prejudices and unreasonable aversions to any person whatsoever; nor stamp a hateful character on him at once on account of an action or two which are not good.

Too high an esteem of self-will tempt you to scorn others without reason, perhaps upon the account of their aspect, their shape, their motion, their dress, their poverty, their want of breeding, their name, their family, &c. And this in a little time will settle into aversion or antipathy, and grow up into malice and hatred, especially upon the least disgust.

While you are too fond of yourself, and of your own possessions, your own honours, your own family, your own pleasures, you will be ever jealous and suspicious that others stand in your way, and you will too easily indulge malice and envy to rise against them. Whereas if you abated a little of your self-love, and encreased and enlarged your generous benevolence and love to mankind, it

would have a happy tendency to suppress your hatred, and envy of particular persons.

2. Consider whether the persons you hate are good or not.

If they are good and pious, your hatred has a double guilt in it, since you are bound to love them both as men and as Christians. Will you hate those whom God loves? Will you hate those who have the image of Christ? And in whom the Spirit of God inhabits? If they have any blameable qualities in them, let your charity cover those faults and follies: Let your thoughts dwell rather upon their virtues, and their sacred relation to God. This will have a happy influence to turn your hatred into love. Think of them as members of Christ, and you cannot hate them if you are of that blessed body.

If they are persons who neglect religion, and have not the fear of God, yet they may have some good qualities in them, some moral or social virtues, or some natural excellencies, which may merit your esteem, and invite your love: At least these agreeable qualities may diminish your aversion, and abate your hatred. I confess it is the nature of malice and envy, to overlook all that is good and amiable in a person, and to remark only what is evil and hateful: But this is no

the spirit and temper of a Christian, nor of Jesus Christ our master. There was a young man who loved his riches so well, that he refused to become a-disciple, yet our blessed Lord saw some good qualities in him, "he looked upon him and loved him", Mark x. 21.

But if the persons whom you hate, have nothing good in them that you can find, then they ought to be pited rather than to be hated *: They are not worthy of your envy, nor do they need the punishment of your malice in this world, who expose themselves to the wrath and vengeance of God in the world to come.

Will you say, they are so impious before God, and injurious to men, that they deserve to be hated? But consider, if you were but punished in every respect as you deserve, both for your offences against God and man, what would become of you? Pity them therefore as you hope for pity. Imitate the goodness of your heavenly Father, who makes his sun to shine and his rain to fall on the just and on the unjust. This is the rule of Christ.

* Miseries of the soul are worse than those of the body; but both of them should excite our compassionate regard. If we take all proper occasions to exercise pity and compassion toward the unhappy, it will have a very good influence to cure a malicious and envious temper.

3. Know that a soul filled with envy and malice, is its own perpetual torment. All the good things that are spoken of others, and all the blessings which others enjoy, become a matter of grievance and pain to an envious spirit. It frets and vexes at the comforts of mankind, it pines away with rage to see others happy. What a dreadful and undesirable temper is this?

How much more pleasant is it to feel the gentle affections of benevolence and love always warm at the heart! To rejoice in the happiness of our neighbours, and to derive a degree of satisfaction and felicity from all the blessings of mankind which come within the reach of our notice!

4. Remember that a malicious and envious man is hateful in the eyes of all mankind, for his chief joy arises from the miseries of his fellow-creatures. Nobody loves such a temper; even those that practise it themselves hate it in others. Are you willing to expose yourself to the ill-will of mankind? Is it not better to get the love of all men? It is the gentle and harmless, the peaceable, the benevolent, and compassionate man, who is the object of universal esteem and love.

And let it be well considered, that by indulging malice in your heart against others, you tempt those persons in a special manner to hate and envy you; and do you know how far their malice may fly into violent extravagancies, into wicked, and spiteful and revengeful practices! Think with yourselves how far you share in the guilt of such madnesses, by your indulgence of malice and envy against them. Remember that the fire of wrath, and the fire of love, kindle their own congenial fires. Kindness and love are the most effectual methods to reduce others to the practice of kindness and love.

5. Malice and envy are the special sins of the devil: They are his peculiar image on the soul of man: "he was a murderer from the beginning," and is so to this day. He deprived the happiness of our first parents in paradise, and contrived their ruin: He denies us the blessings of the gospel, and our christian hope, and would fain destroy it. How will you imitate such a hateful character, even the adversary of God and man? Are you fond of bearing his image? Are you willing to become, as it were, a devil in flesh and blood, rather than imitate the loving and the lovely character of God manifest in the flesh, even the blessed Jesus?

6. Consider how near you are to death and judgment, and the eternal state; and dare not venture into eternity with a malicious temper, or with an envious spirit. Spiteful and malignant passions are wretched things to appear before the throne of God.

And let it be awfully remembered too, that there is no cure provided for envy and malice in the other world. God has prepared a remedy for these distempers in the gospel; but they can only be applied in the present life. At the hour of death, "he that is filthy must be filthy still," and he that is envious and malicious in a prevailing degree must be envious and malicious still: And what a dreadful state will it be to lie under the everlasting torment of inward malice and envy, to fret and rage among fretting and raging spirits, without the least hope of change through all the ages of eternity!

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S E C T. XX.

*Rules to moderate excessive Love to Creatures.*

I **C**ALL your love often to account at the bar of reason and scripture, to inquire whether the object of it be prop-

and the degree of it reasonable; and then you will the sooner spy out its irregularities, and excesses of every kind, and be more powerfully awakened to watch against them.

2. Think of the uncertainty of the highest mortal good, the vanity and insufficiency of any thing, of every thing beneath God to make you happy; and bear not an immortal fondness to perishing comforts.

3. If you are entangled with the excessive love or desire of any thing whether it be a child or a friend, &c. or if you grow too fond of any particular study, practice or recreation, any company or enjoyment of any kind, call together and sum up all the inconveniencies, the dangers, the unhappy consequences of this your love. Think much of the faults, follies, defects, imperfections, and blemishes of the creature so excessively beloved; survey all these at large, set them in a clear light, write them down for your frequent review, fix them in your memory, and dwell upon them. Never indulge yourself in thinking of the agreeable tempting qualities of it, at least without a due guard and balance on the other side. This will help to wean the heart by degrees.

4. Practise voluntary self-denial, and ab-

sent yourself both in body and mind, from whatsoever you love to excess as far as duty permits. Set a guard upon your eyes and ears, upon your senses and your thoughts and avoid every thing that would bring to your mind the object of your immoderate love. This direction, if well practised, will by degrees introduce an indifference and moderation of affection, when you find that you can live without the tempting object.

5. Watch against too great a relish of delight in the things you love excessively, whether they be meats, drinks, businesses, recreations, company, children, friends or kindred. An abatement of pleasure will abate the excesses of love.

6. Set up the love of God supreme in your heart, and keep it so. This principle of divine love will grow jealous if any meaner love rise too high, and become its rival, and make too near approaches to its seat and throne. A sovereign love to God will limit and moderate all inferior love.

7. Consider that immoderate love to a creature fills the heart with endless anxieties and vexations, with restless jealousies and inquietudes about it, while the soul is perpetually tost, as it were, on an ocean of hope.

and fears, rising and sinking with every blast of wind. And then the sorrow of parting with it is like tearing our flesh from the bones, or the rending asunder of the heart-strings. What dreadful preparations hath excessive love made for killing heart-akes, and overwhelming agonies of sorrow?

8. Remember that excessive love to the creatures hath often provoked a jealous God to imbitter them to us terribly by remarkable providences, or to cut them off suddenly in his anger. Our God is a jealous God, and he will destroy his rivals. The way to keep our comforts is to love them with moderation.

9. Consider that the fewer strong affections, and the less engagements of heart you have to mortal creatures, the easier will it be to leave this world, and enter into the world of spirits. Death is far more painful and terrible to such a soul which must not only leave the body behind it, but a multitude of other things, to which it is too fondly attached. We must all endure this parting stroke: Let us endeavour then to make it as easy as possible, by keeping our affections loose to all things beneath God and heaven.

## S E C T. XXI.

*Rules to overcome unreasonable Fears.*

**F**EAR is a powerful and useful passion to guard us from mischief and misery to hasten our avoidance of every danger, to drive us to our refuge, and to restrain us from every thing which has a tendency to bring the evil or mischief upon us.

The anger of God is the most proper object of our fear, as we are sinful creatures. Nor can sinners fear the anger of God too much, until they have complied with the appointed methods of his grace. There is also a reverence and holy fear due to the majesty of God, even when we have obtained the most solid hopes of his mercy; We must always fear to sin against God, and keep up a holy jealousy of all temptations to sin. All this is called religious fear.

There are several things also in the natural life that we have just reason to fear in some degree, such as lions, bears and other hurtful animals; men of violence, disease and death. And there are many things in the moral and civil life which become proper objects for the passion of fear, such as the anger of our parents and superiors, and

the practice of those things which expose us to just infamy or punishment among men.

But the fear which I speak of in this place is an unjust and unreasonable fear of any creature whatsoever, or of any occurrences of life: It is a timorous spirit, which subjects the whole nature to the power and tyranny of the passion of fear, beyond all reasonable grounds: As for instance, a fear of being alone, or in the dark, a perpetual fear of evil accidents by fire or water, or wicked men; a disquieting fear of ghosts and apparitions; of little inconsiderable animals, such as spiders, frogs, or worms; unreasonable and anxious fears of the loss of estate or friends; fear of poverty or calamity of any kind, whereby we are too often restrained from our present duty, and our lives are made very uncomfortable. All manner of fear becomes irregular when it rises to an excessive degree, and is superior to the danger. Now to arm ourselves against this tyrant passion let us make use of the following directions.

1. Abate your love to your flesh, and this mortal life, and to all things that belong to it; then you will not be so much afraid to lose them. Lay up your treasure and your hopes in heaven, where there is no danger of being deprived of them.



2. Never rest without some comfortable hope of the love of God. If you are his favourite, and under his protection, you need fear nothing. Remember that all creatures in heaven, and earth, and hell, are under his power and supreme government: they can go no further than he permits them, nor can they hurt an hair of your head without his leave. And if he suffers calamities to fall upon you, he can make them turn to your unspeakable advantage. Say with David, "At what time I am afraid I will trust in thee; and, I will not fear what flesh can do against me."

3. Acquaint yourself with Christ Jesus, the Son of God, into whose hands all things are delivered. He hath subdued even the powers of hell to his dominion, and they are all kept in his chains. Commit yourself daily to his care, both your soul and body, for time, and for eternity: He makes and maintains our peace with God, and he guards us from enemies, and dangers, and devils. We are safe in his hands.

4. Have a care of contracting new guilt, by indulging sin of any kind, or by the neglect of duty. Guilt is the chiefest and the justest cause of fear; for if God be angry

with you, then you have no sufficient security or defence from the injuries of the creatures, which are but the instruments of his providence, in a way of punishment or mercy.

If therefore the evil you fear be probably the effect or consequent of your own sinful conduct, humble yourself before God and repent, and seek pardoning grace: And walk humbly and watchfully, lest you renew your provocations of heaven. Repentance brings hope with it, and lessens the ground of our fears.

5. Think what a dishonour it is to God, for you to set up creatures as the objects of your unreasonable fears, as though they were not in his hand, or as though God the Creator were not a sufficient refuge. Read Isaiah li. 12, 13.

6. Think how exceeding unlikely most of your fears are to come to pass. It is not once in ten thousand times probably that such an event will befall you: Or not one person in ten thousand hath ever met with such an accident in the same circumstances: By this means you may reduce your fear to a degree proportionable to the danger, and then most of our fears will give us but small disturbance,

7. Think how many needless fears you have had in time past, and tormented yourself with them; groundless fears where there was no danger, fears of things that never come to pass. And think also out of how many real dangers God hath rescued you, and make him your trust and defence for times to come. David remembered that God had delivered him from the lion and the bear, and therefore he was not afraid of the Philistine giant.

8. Suppose the worst that can come, and be prepared for it, by faith in Christ, hope in God, a life of virtue and piety, a serene conscience, and a continual readiness for death itself.

Besides all these general directions, I might add many particular rules, according to the particular objects of fear; as for instance.

If it be some present appearances in nature, which may be frightful at first, such as huge impending rocks, seas, cataracts, or waterfalls, or some particular animals that cannot easily hurt you or such like, endeavour to make them familiar to you, by approaching nearer and nearer to them by degrees; and when you find you are safe, you will obtain gradual courage to meet a frog or a spider.

or even a toad or a snake, without shuddering or sweating.

If the groundless fear of some absent evil possesses your spirits, get the government of your fancy, and yield not to its dictates in cases which have no reason on their side. Fancy and fear swell every little danger into a mountain, and turn every bush to a bear. There are no bounds set to the wild and unreasonable ideas of terrible things which this passion fills the mind with, if it be indulged. Subdue your imaginations, and let them not rove upon frightful objects. For this end avoid the reading or hearing of frightful stories, of witches and devils, or terrible accidents or cruelties, and barbarous murders, especially in younger years, or if you are inclined to timoroutness and melancholy; for these things will hang about the imagination, and perplex the mind with foolish terrors.

Or if you have a sickly fancy, and are continually afraid of some distemper seizing you read not in books of physick, where the symptoms of diseases are described; for fancy will bring almost all these diseases upon you in appearance, and give you the pain, though not always the danger of them.

If you are with-held from the practice of

your duty, by the fear or threatenings of men. there are many remedies provided against this evil In the book of God, to inspire you with courage in the ways of virtue and religion, *viz.*

(1.) Preserve the love of God in your heart in its warmest exercise and its sovereign power. Love will break through a thousand difficulties and subdue a thousand terrors.

(2.) Maintain an awful fear of God and his anger in a high degree, and remember it is infinitely more dangerous to provoke God, than to fall into the hands of feeble men: Men can only kill the body, but God can destroy soul and body in hell.

(3.) Keep upon your spirit an awful sense of the evil of sin, as a more formidable thing than any present sufferings. Fear above all things to offend God your Father and your best friend.

(4.) Think of the courage of the ancient heroes of faith, who exposed themselves to all manner of losses, pains, and death for the sake of Christ: And above all take the example of Jesus the Son of God, "who endured the cross, and despised the shame," &c.

(5.) Think of the advantage and glory of suffering for the sake of God and religion.

think of the awful judgment-seat of Christ  
the joys of heaven, and the infinite recom-  
pences provided there for our poor little ser-  
vices and sufferings. But of these things I  
have written much more largely in the two  
last sermons of my third volume, which was  
published some time ago, and I ask leave to  
omit the reader to those discourses.

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S E C T. XXII.

*Rules to guard against immoderate Sorrow,
and to relieve the Soul, that is under the
power of it.*

THE passion of sorrow is necessary to
creatures dwelling in a world which
is so much sin and misery in it. As sor-
row is originally the effect of sin, so sin
ought to be the chief object of it: Yet we
may grieve also for our own miseries, or for
the miseries of others: Hereby we learn more
sensibly the effects of sin in time past, and
are excited to avoid it for time to come:
Hereby we testify our love to our friends un-
der trouble, and are awakened to endeavor
the removal of those evils that we or our
friends sustain. Jesus himself, who was all

innocence, wept for the sins and sorrows of mankind.

But though sorrow, as well as some other uneasy passions, are ordained for the good of man in the present state, in order to excite him to his proper work, yet when it rises to such a degree on the account of any loss or troubles we sustain, as to hinder us in the discharge of present duty, it becomes excessive and immoderate, and ought to be restrained or prevented; and perhaps some of the following rules may be useful to that purpose.

1. Have a care of excessive love to any creature whatsoever, for this fondness lays the foundation of immoderate grief when divine providence takes that creature from us. We should love creatures but as uncertain and perishing comforts. The greater sweetness in the enjoyment, the sharper is the sorrow at parting.

And as a part of this direction I may add let your hopes of any earthly good be very moderate; for in a thousand instances we find the possession or attainment of it depends upon great uncertainties, and the concurrence of many favourable circumstances, whereof if one be wanting we are disappointed.

pointed. And if our hope has been raised very high, our surprise of grief will be proportionable in the disappointment.

2. Meditate on the sovereignty, the wisdom and the goodness of God in his government of the world, and believe that all that he does is wise and good: Learn to submit to your own judgment and your own will, to the wiser determinations of his providence. When our Saviour was to drink of the bitterest cup, that ever was put into the hand of a creature, (or at least of a creature beloved of God) he submitted to the intense and unknown agonies of that hour, under the awful influence of this rule: "Father, not my will but thy will be done."

Remember also that divine grace has provided, and divine wisdom knows how to turn the heaviest crosses into blessings. Perhaps God is now doing you the greatest good; do not counter-work him by obstinate murmuring and impatience.

3. Seek after a comfortable and establishment of hope of the love of God in the way of the gospel, and this (if well improved) will be a sufficient balance for every load of temporal sorrow. If you can cast your burden on the Lord as your God, he will sustain

and he will relieve: He will not contend always.

Remember the revolutions and the changes of the right hand of God. Reflect upon days past and former sufferings. How often has God relieved you (as he has delivered his people in ancient times) when there appeared to human prudence no way for escape no method of relief? If he be your God let your soul live upon him. He is not an idol whose ears cannot hear, and whose hands cannot help. Prayer will ease the wounded spirit and engage omnipotence on your side.

4. Take heed of bringing fresh guilt on your conscience, that so you may not be overwhelmed with sorrows of all kinds at once. A peaceful conscience will help to bear up the spirit under some of the heavier burdens of life; but how unspeakably heavy and painful will these burdens lie upon a spirit wounded with a sense of sin!

5. Let not your thoughts dwell continually upon your distresses and afflictions. Suffer not the chambers of your soul to be ever hung round with dark and dismal ideas. Chew not always the wormwood and the gall: But remember the many temporal mercies you enjoy, and the rich treasures of gra

in the gospel. Survey the immortal blessings of pardon of sin and eternal life, the love of God and the hope of heaven. Look sometimes on these brighter scenes; suffer not your sorrow to bury all your past and present comforts in darkness and oblivion. Thankfulness is one way to joy.

6. Remember if you are a Christian indeed, the springs of your grief cannot flow long; the hour of death will dry them all up. The last moment of this mortal life is a certain and final period to sorrow. Converse much among the mansions and joys of the invisible world, and your hope which is laid up there: The very gleamings of that glory will brighten the darkest providences, and relieve the soul under its sharpest pains.

7. Compare your miseries with your sins, and then you will think them lighter. You will learn then to bear your burdens with a more serene and peaceful mind, and turn your sorrows into repentance for sin. But, alas! we aggravate our sufferings and ex-
aggerate and excuse our sins: Whereas, sufferings would appear lighter if we did but consider how much heavier evils we have reserved from the hands of a holy and offended God.

8. Compare your own afflictions with the afflictions of many others in former and latter times. The passion of sorrow so unreasonably magnifies your own sufferings as though there was never any case like it before: Whereas, perhaps you suffer nothing but what is the common lot of human nature; and shall this overwhelm you when there are many who have been loaded with uncommon distresses, and yet have sustained them with holy courage and patience?

9. Consider that sorrow is indeed an evil that is, a natural evil, for it is the pain of the mind, and it is never desirable for itself, but only as it is a thing appointed for sinful creatures in this world, in order to teach us some lessons of righteousness, to wean us from the love of creatures, to embitter to us our sinful follies, and to drive us to some duty toward God or man: And if these ends be attained, sorrow should be dismissed: "God doth not afflict willingly nor grieve the children of men:" By the sorrow of heart and countenance, the heart itself is to be made better: If this be done, bless God and rejoice.

10. Think on the many dreadful effects and consequences of excessive sorrow, when it is indulged beyond all reasonable grounds.

(1.) It takes away the sweetness and relish of all present mercies, and makes us undervalue them all: It deprives us even of the delightful sense of the love of God: It unlooses both the heart and the lips, and withholds the tongue from thankfulness and praise. (2.) It destroys the pleasure even of those parts of religion which we practise, and banishes comfort from the soul, even in the midst of the most refreshing ordinances. For wheresoever the body is, or whatsoever the man is engaged in, the eye of the mind is still fixed upon its own distress. (3.) It sinks and weakens our trust and hope in the blessed God: It fills the spirit with impatience, the heart with discontent and the tongue with murmurs against the wisest and the best of beings. Where immoderate grief is indulged, it prevents the soul from learning those very lessons of piety and duty which the affliction "God" was sent to teach us. (4.) It raises in the soul a froward and a fretful temper, makes us peevish and displeased with every thing round about us. Immoderate sorrow inclines to perpetual resentment; the heart within us uneasy, and there is nothing without can please us: It fills the place where we are with incessant complaints, and makes

us a burden to our friends, instead of a blessing. (5.) It stupifies the better powers of the soul, it buries the active faculties in a sort of dead sloth: It weakens the heart and the hands to all the duties of life, and renders us almost useless in the world. The mourner sits with folded hands, brooding over his own sorrows, and dark and deadly images ever present themselves to his view; the weight of grief hangs heavy upon his heart and affects his very senses and limbs; he confines himself on the confines of the dead, and he knows not how to rise up and act among the living. (6.) Such overwhelming sorrow doth great dishonour to religion, and the grace of God; It discourages young persons who are looking towards heaven, when they find Christians of such a sour, disconsolate and gloomy temper, because it tempts them to believe, that melancholy belongs to the ways of godliness, and overspreads all the road to paradise. (7.) Excessive grief doubles the real affliction without giving any relief, and has been often attended with dismal consequences: It hath sometimes taken away the senses, blinded the eyes with weeping, distracted the thoughts, clouded and disturbed the reasoning powers, and driven

the mourner into a silent and sullen madness * : And sometimes it hath worn out the flesh itself, and brought the body to an untimely grave. The sorrow of this world worketh death. (8.) There are instances not a few wherein immoderate grief hath prevailed, so far as to hurry persons into despair of the mercy of God, and armed their own hands against themselves, to put an end to their miserable life on earth, by plunging into eternity with a venture of everlasting misery.

11. Direction. When your thoughts have meditated on all these dismal attendants of immoderate sorrow, set your will and your hands to work, as well as your mind. Endeavour to employ yourself in some business, though your sorrow would plead for sloth, and would let all things run at random. Instead of wasting life in fruitless moans and complaints do something (if possible) toward the relief of your present affliction, and the removal of that burden which overpresses

* It was ingeniously observed by a writer on this subject, that in bodily grievances we take a sorer course and seek for every thing that can give us ease ; but we use quite contrary methods with our minds, we exasperate every scratch and make it become a wound ; and then we rub and fret the wounds, and keep them so long open, till very often they become incurable.

you. Arise and shake off this heavy clog, break these fetters of the soul, constrain yourself to activity of some kind or other, if it be but in a way of amusement: Divert the mind this way from the dark and mournful ideas that press upon it. Many a person had gone down mourning to their graves for the loss of some dear friend or relative, if the necessary duties and business of life had not given them a constant and powerful relief.

12. Read over the commands of scripture, to rejoice in the Lord, and make conscience of fulfilling that duty as well as any other. True religion gives a sufficient foundation for constant joy, and the joy of the Lord shall be your strength, to discharge many other duties of righteousness.

If a spirit of melancholy seize you, there may be several useful advices found in Mr Rogers's treatise of trouble of mind, 2d Ed. 1706, and Mr Baxter's account of melancholy, and his directions about it, gathered out of his works, by Mr Samuel Clifford, and reduced to order in a little book, 1716.

SECT. XXIII.

Rules to govern our Anger, and to prevent the sinful Effect of it, viz. Revenge.

ANGER considered in itself, is not an unlawful passion. If we ourselves were perfect and innocent, and were to converse only with innocent creatures, perhaps there would be no occasion for the exercise of it. But since we dwell in a world where vice, folly, impiety, oppression, injustice, and wickedness abound, there will be frequent and just occasion for anger. We have reason too often to be angry with ourselves when we indulge iniquity and folly: and we may lawfully express our resentment against the crimes and vices of others. Their offences against God, against men, against ourselves, may raise in us a righteous resentment. Bold impiety against our Maker, or injustice and cruelty against our fellow-creatures stir up our just indignation and wrath. Insolence, oppression, and mischief practised or attempted against ourselves, or our friends, awaken the powers of flesh and blood for sudden self-defence, or the relief of the sufferer. These ferments and commotions of

nature were designed to be a strong and sensible rebuke to iniquity of every kind, and a means to prevent the repetition of it. Our blessed Lord himself, who was meek, and holy, and humble in perfection, yet found reason sometimes here on earth, to give loose to his sacred resentments: We also are expressly permitted to be angry, if we take heed of sin.

But alas! our natures are so perverse and corrupt, that it is very hard for us to give loose to an angry passion against men without running into some sentiments of malice or revenge, and thereby sinning against God. Our anger is very apt to kindle about trifles or upon mere suspicion without just cause or sometimes it rises too high where the cause may be just; or it continues too long and turns into hatred: And in either of these three cases it becomes sinful.

It is therefore with the utmost caution that this passion should ever be suffered to arise: And unless we quickly suppress it again, we shall be in great danger of bringing guilt upon our souls. The blessed Apostle therefore wisely connects the permission with the caution, and the restraint together, Eph. iv. 26. "Be angry and sin not: Let not the sun go down upon your wrath."

The violent efforts of this passion are so frequent and dangerous, that I shall dwell longer upon the regulation of it. Let me first lay down directions to moderate and restrain our anger, and then propose some considerations, to enforce the practice of them.

Directions to moderate and restrain anger.

1. Be not nice or humorous in the common things of life, *viz.* meats, drinks, clothes, forms of civility, attendants, &c. If we indulge excessive niceness and curiosity in these things we shall meet with daily and hourly vexations. Be not therefore greatly pleased or greatly displeased with little things. These are the most frequent occasions of sudden and violent resentments, therefore gain a wise indifference to them all.

Let your desires and your aversions to the common objects and occurrences in this life be but few and feeble. Make it your daily business to moderate your aversions and desires, and to govern them by reason. This will guard you against many a ruffle of spirit both of anger and sorrow.

2. Subdue pride. This is the parent and the nurse of wrath and resentment: It is this that makes us suspect injuries and affronts perpetually, this makes us take offences

where none are given, and aggravates every real injury beyond all measure of truth or justice. Pride is a most impatient vice, and can bear nothing; but the humble soul is meek and patient, and meets with few affronts, or it believes but few. Let us remember we live in a world where every person has his own opinions and his own desires as well as we; and if we would be easy and calm we must learn to bear opposition and contradiction, for every body will not yield up their sentiments and will to ours, nor is it fit they should.

Accustom yourselves to candour, and take every thing in the best sense; why should you suppose you neighbour designs to affront you?

3. Suffer not your thoughts to dwell on the injuries you have received, or on the provoking words that have been spoken against you. Not only learn the art of neglecting injuries at the time you receive them, but let them grow less and less every moment, till they die out of your mind. Suffer not your musing imagination when you are alone to swell and magnify the provocations that have been given you, nor to blow up the fire of this uneasy passion.

4. Avoid much conversation with men of wrath, and endeavour to keep clear of all disputes with weak minds, with obstinate spirits, and especially with persons of an angry and peevish temper, as far as you can. If the flint and steel strike against each other in a way of dispute, the sparks of fire will be ready to fly out, and the angry flame will be kindled.

5. "Love your neighbour as yourself:" You are not immediately kindled into wrath against yourself, nor express it with such violence, though you have often done yourself more injury by your own sins than all other persons ever could do you. You do not bear malice against yourself, nor hate yourself, though you have perhaps some evil qualities belonging to you, and you have often sinned against your own soul: You forbear yourself long, and you forgive yourself easily: Learn then to forbear and forgive your neighbours.

"Deal not with others as you would not have others deal with you." Would you think it reasonable that your neighbour should take your words in the worst sense, and quarrel with you for every trip in conversation? That he should resent every little

miscarriage that you are guilty of, that he should fly into a sudden fury of passion against you upon every failure of duty or civility? Have you not some follies that other men must bear with, and will you not bear with others? Do you never provoke your neighbour; and yet will you forgive no provocations? Have you no offences to be pardoned, why then do you not pardon others? It was very justly said by a writer on this subject, that mens mistakes, imprudencies, and inadvertencies are so mutual and so numerous, that were not this piece of kindness mutual also, quarrellings and feuds must be infinite.

In short I must say, a person that would claim a right continually to resent, ought himself to be perfect and free from faults: And then I might add, he would be so wise and good as seldom to indulge his resentments.

6. Observe a person in all his airs and behaviours when his angry passions are raised high, and exert themselves: Mark the frowns on his countenance, the flame and fierceness of his eyes, his threatening and revengeful looks, the disorder and tumult that appears in his whole nature: What an unpleasing and shameful figure he makes! How much

like a person half distracted, and whose reason is under a cloud! How he stamps and stares! What rash vows and desperate wishes! Anger is a short madness; it throws a person off his guard; neither truth nor reason appear to him as reason or truth: The violence of the passion throws off all restraints, the frenzy disdains all law and justice, and drives the man to wild extravagance. Is this the lovely, the desirable pattern that you choose to imitate? Do you like this figure so well as to put it on yourself?

7. Live always under the eye of God, and suppress rising anger with the reverence of his name and presence. Remember that a holy God and holy angels behold you; and are you not ashamed to appear in their sight under all the extravagant disorders of this passion? Remember the dignity of your nature as man, and your character as a Christian and a child of God.

8. Keep the sacred example of Jesus ever before your eyes: How meek under the vilest affronts? How patient under the rudest injuries and most barbarous treatment! How forgiving even to his bloody murderers! How did he return the highest good for the greatest evil! And paid down his blood

and life to redeem his enemies from hell, and to purchase eternal joy and glory for them! Let such a mind be in you as was in Christ the Son of God, "who being reviled, reviled not again, and when he suffered, he threatened not, leaving us an example, that we should follow his steps."

9. When you find the warm passion arising, suppress the first motion of it: It is much easier to be subdued at first, than if you indulge it a little: A spark is sooner quenched than a flame.

10. Command your tongue to silence, and your hands to peace, if you cannot presently command your spirit. Suffer not the vehement efforts of wrath to break out in reproachful names, and spiteful words, much less into blows of revenge. These outward violences, if once let loose, go generally beyond all the just bounds of resentment, they further enrage the inward flame and fury, and thus become greatly criminal. Give the fire of your passion when it is just kindled no public vent, and perhaps will quickly be stifled and die.

11. At least, suppress all violent discoveries of it so long till you have taken some time to consider whether you have received

any real injury or no, whether the injury was accidental or designed, whether the offence be of such a heinous nature and degree as your present passion represents it. Many offences are great and heinous only in the light of a ruffled fancy, and not in themselves.

It is said concerning Julius Cæsar, that upon any provocation, he would repeat the Roman alphabet before he suffered himself to speak, that he might be more just and calm in his resentments. The delay of a few moments has set many seeming affronts in a juster and kinder light; it has often lessened, if not annihilated the supposed injury, and prevented violence and revenge.

12. If you cannot govern your spirit and suppress the outward appearances and efforts of your passion, take the first opportunity of leaving the place and company: Withdraw from the temptation, and retire to prayer; confess before God the ungovernable frame of your own spirit: bewail the pride and passion that dwells in you. Ask forgiveness of Heaven, and beg the divine influences of grace to subdue the disorderly ferments of your nature.

13. If you have unhappily indulged your anger to break out to the reproach and in-

jury of your neighbour, as well as to your own shame, do not only repent in secret before God, but take a proper time to confess it to the person whom you have injured, and ask their pardon. This will have a considerable tendency to future watchfulness, and help to guard you from the same folly for time to come.

Among other directions I might have added, avoid rude and quarrelsome company, avoid excessive drinking, and gaming, and all lewd and vicious courses: But I hope I have no need to mention these rules to those persons for whom I chiefly write.

I proceed now to lay down some considerations, which may enforce the practice of these rules.

1. Think with yourself how much injury you do yourself by suffering your angry passions to rise and prevail. The fire of wrath, and resentment preys upon your nature, destroys your health and your ease, fills your spirit with tumults and disquietudes, expose you to shame before men, breaks the peace of your conscience, brings you under guilt before God, and makes a painful preparation for bitter repentance. Why will you punish yourself because another has injured

you; Or if another man be rude and wrathful, ill-natured and ill-bred, why will you imitate him and expose yourself?

2. Think again, how much more pleasure and glory there is in overcoming the violence of your own spirit, than in yielding to your head-strong passions, and suffering yourselves to be carried away with the torrent of your own resentments. "He that rules his own spirit, is a greater hero than he that conquers a city.

To be angry about trifles is mean and childish, to rage and be furious is brutish, and to maintain perpetual wrath is a-kin to the practice and temper of devils; but to prevent or suppress rising resentment is wise and glorious, is manly and divine.

This one piece of conduct will raise our reputation for wisdom among men, more than a hundred fine speeches, or superior airs, and will greatly adorn our character as persons of piety. "The wisdom that is from above is peaceable, gentle, and easy to be entreated."

3. Consider how unfit you are for every duty of religion and worship while you are under the power of this uneasy passion. With what face, or courage, or comfort can

you draw near to God while you cherish undue wrath in your heart? The sinful ferment of your nature indisposes you for worship, the guilt thereof makes your service unacceptable; and a defiled conscience makes you unwilling to come near to a God of holiness, Matt. v. 23. If there be a quarrel between thee and thy brother, "leave thy gift at the altar, go and be reconciled to thy brother, and then return and offer thy gift."

4. Think of the dreadful effects of ungoverned anger in the world. What tragical scenes has it introduced! What impious mischief! How has it broken all the dearest bonds of friendship and kindred! How has it divided and ruined families, and cities, and nations! It has filled the earth with private and public murders and cruelties. Blood, ruin, and destruction have attended it from the days of Cain and Abel to this day.

It is the wrath of princes that hath made such vast slaughters among men, hath turned beautiful cities into heaps of rubbish hath unpeopled nations, and sent multitudes of souls into eternity by untimely death. And it must be acknowledged too with shame that the wrath of priests and people hath torn churches to pieces, and joined with

kings to erect bloody inquisitions, those sacred slaughter-houses, to kindle fires of martyrdom, and murder millions under pretence of zeal for God.

5. Consider that it is a glorious singularity of the religion of Christ, that it commands and teaches us, "to forgive our enemies, and to love them that hate us." But for a man that pretends to be a Christian, to indulge a resenting humour, and to be ever fretful and angry, and meditating revenge, what a shame and dishonour does it cast upon the religion that we profess, and upon the sacred name of Jesus, whom we adore? Wrathful Christians are a scandal to their master, the Prince of peace.

6. Think with yourself how many greater crimes has the blessed God forgiven you, if you are a Christian indeed: and will you not forgive your brother his petty offences? Has the Maker and Lord of heaven and earth forgiven you ten thousand talents, and will you not forgive your brother a hundred pence? Did the Son of God make himself a sacrifice for your offences, that you might be pardoned, and will you make your brother, who has offended you, a sacrifice to your fury?

7. But consider farther, that if you do not forgive your brother who has offended you, you cannot expect to be forgiven of God; Nay, it is evident, according to the exprefs sentence of the gospel, you cannot be forgiven without it. "If you forgive not men their trespasses, neither will your heavenly father forgive you." Do you not pray for pardon of your trespasses, even as you forgive those who trespass against you, and will you sin against your own prayers?

8. Remember that revenge belongs to God, and the magistrate: Now you must not take their work out of their hands. It is granted that there may be some seasons and occasions, wherein it may be proper and necessary to shew some degrees of resentment, and let your enemy know that you are not a senseless block, or a stone without feeling, in order to guard you from universal insults and continual injuries. To resist the efforts of oppression and violence and to smite others, so far as is plainly necessary for mere self-defence, has been always judged lawful. The measure of this resentment, and the manner of it in particular instances must be taught by religion and prudence. But remember, that it is far better to suffer

two injuries than to revenge one. "If a man will strike thee on one cheek, rather turn the other to him," than take the awful work of vengeance into thine own hand.

In case of lesser injuries and affronts it is best generally to neglect and forget them: In greater injuries or the frequent repetition of less, you may resent so far as is necessary for the defence of yourself or for the reformation of the offender; But never let resentment carry revenge in it, that is, merely to repay evil for evil.

9. Think with yourself when you receive some high provocation, that God places you at that hour under a special trial, and he waits to see what honour you will do to his grace, and his gospel, and whether the flesh or the spirit will come off conqueror: He expects that you should shew how well you are taught by the religion of Christ, to "love your enemies, and bless them that curse you." It is of infinitely greater importance to you, to keep your own spirit easy and innocent, and adorn the doctrine of Christ, than to take the fullest revenge of him that has injured you.

10. Consider this, that by returning good for evil, you will better obtain all the suppo-

fed designs and ends of anger, than by practising revenge: For (1.) If your enemy has any thing of humanity in him, any tenderness about his heart, you will melt him down by such a carriage, you will soften his spirit into love, and bring him as it were, to your feet. However, (2.) If this desirable effect be not obtained, you shew your obedience to the gospel, you put your case entirely into the hand of God, who will plead your cause. "Be not overcome of evil, but overcome evil with good: If thine enemy hunger feed him, if he thirst give him drink; so shalt thou heap coals of fire on his head:" either to melt him down to friendly submission, or to bring the vengeance of God upon him, if he will not be reconciled.

11. If you are angry with a good man, do you not hope to meet him shortly in heaven, in the regions of peace and love? And will you not be ashamed to meet him in heaven whom you reviled and persecuted here on earth? If it be a wicked man against whom you shew your resentment, he will shortly fall under the just wrath of God, unless he repent, and he needs not to have the addition of yours: He will be given up to the rage and insults of devils hereafter, and

you need not begin to torment him here with your revenges.

12. Suppose you knew that you were near death, and that your enemy were also dying, would you not desire to be reconciled to him before that awful moment? Consider that you are both dying creatures, borderers on the grave and eternity; "Suffer not the sun to go down upon your wrath," lest both your souls should be required this night, lest you die before you are reconciled; and I am sure, if you are a Christian, an unreconciled spirit will make the hour of death very uneasy, and render your passage out of this world dark and uncomfortable. But I persuade myself better things concerning every one who is a true disciple of Christ.

SECT. XXIV.

Some universal directions which relate to all the forementioned Passions, and the regulation of them.

I SHALL divide these last general directions into two sorts: The first sort may be called moral and philosophical, and the second, religious or divine.

The moral or philosophical directions are these.

1. Let the regulation of your passions be the care of your younger years, and carry on this necessary work through your whole life without intermission. The grave is the only burying-place of unruly affections. If you are so happy as to have begun this self-government in childhood and been taught to suppress the irregular motions of the heart betimes, you will make the remaining work much more easy, and the following parts of life more peaceful and honourable; though perhaps there is no complete victory till we are dismissed from flesh and blood.

Root up the foul weeds of pride, malice and envy as soon as ever you find them springing: Let them be nipt in their very bud and infancy, lest they fix their roots too deep in the heart to be removed, and bear the bitter fruits of mischief iniquity and death. A tender plant is sooner rooted up than an old and sturdy tree.

Bend the more lawful and useful passions of love, desire, joy, fear, anger, and sorrow like young trees, into a beautiful and regular form, and prune off all their luxuriant branches. Begin to bring them to obey the

laws of reason betimes. Keep a constant and an early watch against the wanderings and the out-breakings of every affection. Let wisdom put a bridle on them before they are grown head-strong and unruly, that you may guide them usefully like a managed horse, through the various paths of human life, and they may bear you on to duty and happiness.

And I would earnestly recommend it to parents and teachers to insinuate the advantage of ruling the passions, to all the young people whom nature or providence hath put under their care. Let them be taught these lessons in the very morning of life, otherwise you may expect that a young humourist will grow up to an intolerable peevishness and become a sour old wretch: A wrathful child untaught to bridle his rage, will grow to an incurable fury. Spite and envy uncurbed between ten and twenty years of age, will be in danger of making a devil at fifty. "An Ethiopian may as well change his skin, or a leopard his spots, as those who have long practised evil can learn to do well."

2. Suffer not your irregular passions to excuse themselves by taking false names upon them, and screen themselves from cen-

sure and mortification by any disguises of virtue.

Vain ambition and affectation of applause will sometimes squander away money, and appear magnificent and bountiful, far beyond the circumstances of the giver, and contrary to his duty and the interest of his family. Then this ambitious and profuse humour puts on the name of liberality and generous beneficence, and hopes to excuse itself under this disguise, and to cover itself from just censure: but a wise observer will not be cheated by these false titles.

Pride and wrath would sometimes call themselves a becoming greatness of spirit. But he hath a greater soul who can treat inferiors with all gentleness, and hath learned to neglect and forget supposed affronts and injuries, as mean and little things which deserve no special notice.

When some persons have abandoned themselves to excessive sorrow they call it a debt of love to the deceased friend; and under this colour they go on to encourage and swell their grief which had risen before to a dangerous height.

Others again will vindicate their passions are resentments of injury done to their repu-

tation, or any neglect of duty and respect to themselves, under the name of tenderness of spirit: They cannot bear the least slight or censure; you can hardly touch them but you hurt them: Every admonition is a reproach, and every real affront immediately overwhelms them with a mixture of anger and sorrow. They have too much of the child in them when they are grown to the stature of men. But while we shew some pity to these infirmities of human nature, yet these passions and this temper should be called by their proper names, that is, a weakness of soul which ought to be cured, and an excessive love of self which ought to be mortified. We must learn to go through the difficulties of life with a becoming courage, and a decent neglect of those little oppositions or injuries which otherwise will ever be breaking in upon our peace.

3. Learn and practise the art of self-denial with regard to your appetites of every kind, and you will gain an easier government of your passions. Rule the flesh well in order to rule the spirit. Passion has its chief seat in animal nature, and if the animal be brought under the yoke betimes, it will be more obedient to reason, and less susceptible

of irregular commotions. Temperance is one of the first of virtues, but a pampered appetite supplies new force, vigour, and obstinacy to unruly passions.

4. Restrain your needless curiosity, and all solicitous inquiries into things which were better unknown. How many plentiful springs of fear, sorrow, anger, and hatred have been found out and broken up by this laborious digging? Have a care of an over-curious search into such things as might have safely remained for ever secret, and the ignorance of them had prevented many foolish and hurtful passions. A fond solicitude to know all that our friends or our foes say of us is often recompensed with vexing disquietude and anguish of soul.

5. Get a general benevolence to mankind rooted in your heart. This will keep you from being too selfish: It is for the most part the selfish passions which are immoderate and unruly: There is not so much danger in those which arise from love to our neighbour.

6. Never let your passions determine your esteem or opinion of things or persons: These always bribe or bias the judgment to their own side, and thence it is evident that

they will often lead it astray. Whatsoever passion makes any representations of the thing, you must always make some grains of allowance; for if it happen to be right in the main, yet it generally colours every thing too high and strong.

It is therefore a matter of great importance to form and settle your judgment of things and persons which you have to do with in the calmest and serenest hours of life, and when you are free from the influence of every affection; and let these judgments be reserved as rules for your constant conduct in human life, that whensoever temptations appear, or when passion solicits your nature, and makes efforts to rise and reign, you may ever have some settled truths and rules of conduct ready at hand to govern it.

7. Observe what are the passions to which you are most liable, or to which you are most disposed by your age, or any other circumstances of time, place, &c. Consider what passions have the deepest root in your natural constitution, and watch against them: Inquire into yourself which are those affections to which your temper is most inclined or to which you are most exposed by your station and circumstances in the world, and

set a special guard upon them. Fear and jealousy are needful to defend you against the sin that easily besets you, the vice that dwells in your flesh and blood.

8. Watch against all those seasons and temptations, those dangerous hours, those occurrences, or that company which in time past have been most provoking to any of your evil passions, and whereby you have been tempted to give them too great a-loose. Let the burnt child dread the fire. An ox or an ass will not easily be led to those places where they have received wounds or bruises: Shall a man, a Christian, have less sense than brute creatures?

9. Have a care of indulging the dangerous passions too far, or too often, such as fear, sorrow, anger, &c. lest by too frequent repetition, by too intense a degree or too long a continuance, they should grow into a settled habit and temper; then it will cost much more labour and pains to subdue them.

10. Whensoever you feel some of the better and more kindly sort of passions (especially those which flow from the love of God or your neighbour) working in you, encourage and promote them in a due de-

gree, that they may fix in your heart more firmly the principles of goodness, and form your very nature and temper to virtue and religion.

11. Where the power of truth and reason has not been sufficient to subdue an irregular passion it has often been found useful to abate the violence of a passion, if we call the thoughts away from that subject by diverting the mind to another employment.

12. Sometimes also one unruly passion is suppressed by raising another which is more harmless or useful. So when a stupid inactivity arises from excessive sorrow, it may be corrected and removed by some frightful representation, awakening the passion of fear, or perhaps by some artful and innocent method of teasing the mourner gently to kindle him a little into anger. Joab seems to have used both these methods to rouse David to his duty in the midst of his excessive sorrow for Absalom, 2 Sam. xix. 1.—8. where in a free and bold speech he made the king afraid lest the people should forsake him if he gave way further to that unactive passion.

Or if any particular passion prevail too much over us, some times we may change

the object of the same passion, and thereby prevent its irregularity and excess. If a timorous Christian avoid his duty, for fear of the reproach of the world, or the wrath of the magistrate, set the wrath of God and hell fire before him, that the fear of divine vengeance may cure him of the fear of man. This was the practice of our blessed Lord to give courage to his disciples, Luke xii. 4. 5. "Fear not them who kill the body, and can do no more, but fear him who can cast into hell."

But I proceed now more particularly to the religious directions, which are these that follow.

1. Never think yourself sufficiently guarded against the power and danger of any of your vicious passions, till your nature be renewed by divine grace, till there be a thorough and universal change wrought in you, till you have obtained firm inward principles of universal holiness. If you would have the fruit good, it is in vain to labour in breaking off every irregular, bud, or lopping the branches, but the tree itself must be made good, in order to bear good fruit. This is the direction of our blessed Saviour.

2. Give yourself no rest till you can find

the love of God has gained the supreme place in your heart. Love is the ruling passion, and if that be fixed upon the highest and best of objects, it will keep all the other powers and passions of nature in due order and subjection, as I have shewn at large in the second discourse of the love of God.

3. Keep your conscience always tender : maintain a holy jealousy of yourselves, and a constant fear of offending God : By this means your spirit will be perpetually awakened and alarmed, when an evil passion begins to stir, or when you are near the place or moment of danger, or within the reach of temptation.

4. Set God always before you in his majesty and in his mercy. Let an awful and comfortable sense of his immediate presence at all times, and in all places, be a sovereign and divine guard upon all the dangerous efforts of your nature, or unruly motions of your spirit. This will be a sovereign and sure defence against the tyranny of foolish or sinful fear, as well as a sweet support under heavy sorrows, and an effectual means to restrain them from excess.

5. Commit your soul with all its powers and passions to the keeping of Christ in this state of infirmity and union to flesh and blood. He knows what it is to wear a body.

of flesh, with its various ferments and emotions, though in him these were all pure and innocent. He is a compassionate and sympathizing high priest, "who can be touched with the feeling of our infirmities, having himself been tempted in all things like us," as far as innocence would permit, and he is exalted and ordained of God to take care of feeble man, wrestling with strong temptations.

6. Whenever you feel a passion arise, and are doubtful whether it be fit to be indulged or no, make a trial of it in prayer, by appealing to God concerning it; see whether it will bear that test, even the test of a tender conscience near the throne of God.

7. Make every irregular passion a matter of humble mourning and complaint before the mercy-seat: Pray earnestly for supplies of daily strength against the irregular efforts of nature and passion: Cry out for help from above, whenever you are combating with your unruly affections. God has promised sufficient aid in the gospel. His grace can enable you both to conquer and to bear valiantly beyond the feeble powers of your own nature. Reason and resolution will do much, but religion is a diviner spring of strength and victory.

8. Call yourself continually to account for every irregular fit of passion. Let it

never break out and defile your soul, without some effectual mortification of it by holy repentance. Think how it discomposed your spirit, disturbed your quiet, ruffled your temper, broke your peace: think how it drew your heart away from God, indisposed you for acts of worship, and unfitted you for death. Think of this and be ashamed of your foolish indulgence of any faulty and violent affection of the soul: condemn yourself without spreading abroad your excuses and apologies: And print this shame and self-condemnation deep upon your spirit: Let it live there in plain and painful characters, and review it especially in the hour of new temptation. Thus every immoderate effort of passion, and every victory that it has obtained over you, shall become an occasion of its own ruin.

9. Treasure up in your mind and memory, such words of scripture as are happily suited to subdue the various unruly passions of nature. The word of God is given us for this end. "I have laid up thy word in my heart," saith David, "that I might not sin against thee: And wherewith shall a young man cleanse his way, (a young man whose spirits are warm, and whose passions are violent) but by taking heed thereto according

to thy word?" When these enemies of peace and holiness arise within you, take the sword of the Spirit to hew them down; "the sword of the Spirit is the word of God." Many a vicious passion faints and languishes, and dies at the appearance of divine truth. Shall I mention a few sentences of holy writ, which are proper to allay these criminal efforts of nature?

Against pride and scorn, read Prov. xi. 2. "When pride cometh, then cometh shame, but with the lowly is wisdom. Prov. xvii. 18. Pride goeth before destruction, and an haughty spirit before a fall. Prov. vi. 17. The Lord hateth a proud look. Eccl. viii. 8. He that is poor in spirit, is better than he that is proud in spirit. Jam. iv. 6. God resisteth the proud, but giveth more grace to the humble. Psal. i. 1. Blessed is the man that sitteth not in the seat of the scornful. Prov. xxiv. 9. The scorner is an abomination to men. Prov. xix. 29. Judgments are prepared for scorners. Prov. xvii. 5. Whoso mocketh the poor reproacheth his Maker."

Against malice and envy. Rom. xiii. 9. "Love your neighbour as yourself. Eph. iv. 31. Let all bitterness and wrath, and evil speaking, be put away from you with all malice. 1 Cor. xiv. 20. In understanding

be ye men, but in malice be ye children. 1 Pet. i. 22. Love one another with a pure heart fervently. 1 John iv. 20. If a man say, I love God, and hateth his brother, he is a liar. Job v. 2. Envy slayeth the silly one. Prov. xiv. 30. Envy is the rottenness of the bones. Gal. v. 26. Let us not be desirous of vain glory, provoking one another, envying one another. For hatred, wrath, strife, variance, envyings, &c. are all works of the flesh," ver. 20. 21.

Against excessive love of creatures. Mat. x. 37. "He that loveth father or mother more than me, is not worthy of me. 1 Cor. vii. 29. The time is short: It remaineth therefore, that they that have wives, be as though they had none, and they that buy as though they possessed not. Col. iii. 2. Set your affections on things above, and not on things on the earth. 1 John ii. 15. Love not the world, nor the things which are in the world: If any man love the world, the love of the Father is not in him."

Against immoderate and sinful fear. There is scarce any prohibition in all the bible more frequently repeated than fear not. Isaiah's prophecy abounds with this caution. Chap. xli. 10. "Fear not, I am with thee: Be not dismayed, I am thy God. Isa. li. 12,

13. I am he that comforteth you; who art thou that art afraid of a man that shall die, and the son of man that shall be as grass, and forgettest the Lord thy Maker? &c. Psal. xxvii. 1. The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Mat. x. 28. Fear not them which kill the body, but after that can do no more. Psal. xxvii. ult. Wait on the Lord, be of good courage, he shall strengthen thy heart. Rev. xxi. 8. The fearful and unbelieving shall be cast into the lake of fire and brimstone."

Against excessive sorrow. 1 Cor. vii. 30. "Let those that weep be as tho' they wept not: 2 Cor. vii. 10. Worldly sorrow worketh death. 1 Thess. iv. 13. Sorrow not for the dead, as others which have no hope. Prov. xv. 13. By sorrow of heart the spirit is broken. Phil. iv. 4. Rejoice always in the Lord, and again I say rejoice." The book of Psalms is so rich a treasury of divine supports and reliefs under those two disquieting passions of fear and sorrow, that there are few psalms without some of these consolations. And in the new testament, Rom. viii. and Heb. xii. are chapters written for the comfort of suffering and afflicted Christians.

Against immoderate anger and revenge. Prov. xv. 1. "A soft answer turneth away wrath, but grievous words stir up anger. Prov. xix. 11. The discretion of a man deferreth his anger, and it is his glory to pass over a transgression. Prov. xii. 16. A fool's wrath is presently kindled but a prudent man covereth shame. Prov. xiv. 29. He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly. Eccl. vii. 9. Anger resteth in the bosom of fools. Mat. xi. 29. Learn of me, for I am meek and lowly in heart. Rom. xii. 18, 19. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves.—Vengeance is mine, I will repay, saith the Lord. Eph. iv. 26. Be angry and sin not: Let not the sun go down upon your wrath, neither give place to the devil. And particularly treasure up in your memory the divine characters of charity, 1 Cor. xiii. 4. "Charity suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth (or as it should be rendered) covereth all things," that is, all faults, "believeth

all things, and hopeth all things," that is, all good, and "endureth all things," that is, all injuries and hardships for the sake of others.

The tenth and last direction to regulate our passions about the things of earth, is to live much in the expectation of death, and in the view and hope of eternal things. Death and judgment, heaven and hell, are such grand and awful ideas, that where they are duly considered, they will make the things of this life appear so very little and inconsiderable, as to be scarce worthy of our hopes and fears, our desires and aversions, our wrath and resentments, our sorrows and joys. Such a steady prospect and expectation of things infinite and everlasting, will by degrees dissolve the force of visible and temporal things, and make them unable to raise any wild and unruly passions within us. Happy the soul that has a strong and lively faith of unseen worlds, of future terrors and glories: This will cure the vicious disorders of flesh and sense, appetite and passion: This will raise the spirit on the wings of devout affection, to the borders of paradise, and attemper the soul to the business and the joys of the blessed.

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